

# The Messenger

Dr. A. H. Strickler  
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"As the Truth is in Jesus."

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## THE MESSENGER.

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REV. P. S. DAVIS, D. D.,  
Editor-in-Chief.  
OFFICE, 907 ARCH STREET.  
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## Poetry.

### THE SINGLE HEAD OF WHEAT.

Slowly, sadly with the reapers,  
Who had labored long and late,  
Came I, at the Master's bidding,  
And was latest at the gate.

There apart from all the others,  
Weeping bitterly, I stood;  
I had toiled from early morning,  
Working for the others' good.

And I to the Master's presence  
Came with weary, toil-worn feet;  
Bearing as my gathered harvest,  
But a single head of wheat.

So, with tearful eyes, I watched them,  
As with faces glad and bright,  
One by one they laid their burdens  
Down before the Throne of Light.

Ah! how sweetly then the blessing  
Sounded to my listening ear:  
"Nobly done, my faithful servants,  
Rest now in your mansions here."

While I questioned thus in sadness,  
Christ, the Master, called for me,  
And I knelt before Him, saying,  
"I have only this for Thee."

"I have labored hard, O Master,  
I have toiled from morn till night,  
But I sought to aid my neighbors,  
And to make their labors light."

"So the day had passed unnoticed,  
And to night with shame I come,  
Bringing as my gathered harvest,  
But a single wheat-head home."

Then I laid it down with weeping,  
At His blessed pierced feet,  
And He smiled upon my trembling—  
Ah! His smile was passing sweet!

"Child, it is enough," He answered,  
All I asked for thou hast brought—  
And among the band of reapers,  
Truly, bravely hast thou wrought."

"This was thy appointed mission—  
Well hast thou performed thy task;  
Have no fears that I will chide thee—  
This is all that I would ask."

Then I woke; but long the vision  
In my heart I pondered o'er,  
While I tried to see what meaning  
Hidden in its depths it bore.

And at length its lesson slowly  
Dawned upon my wondering mind—  
Never mind what others gather,  
Do what'er thy hands can find.

If it be thy allotted mission,  
Thus to serve the reaper band,  
And the evening find thee weary  
With an empty, sheafless hand—

Let thy heart be never troubled,  
Faithfully fulfil thy task—  
Have no fears that He will chide thee,  
Heavy sheaves He will not ask.

Exchange.

### NOT TOO WELL.

A friend having informed Rowland Hill of the sudden death of a lady, the wife of a minister, remarked, "I am afraid our dear minister loved his wife too well; and the Lord, in wisdom, has removed her." "What, sir?" replied Mr. Hill, with the deepest feeling, "can a man love a good wife too much? Impossible, sir, unless he can love her better than Christ loves the Church: 'Husbands love your wives, even as Christ also loved the Church, and gave Himself for it.'"

## Communications.

For The Messenger.

### RAMBLES IN LONDON.

LETTERS FROM HOME.

In a Lancaster paper of 1787, which we have just examined, John Graff advertises, that he is about to return to Germany; and offers to take letters with him to Europe "at the low rate of two shillings and six pence for each letter." In those days postal communication was so uncertain that several copies of important letters were frequently sent by different channels, in the hope that one of them, at least, might reach its destination. At present our postal arrangements with Europe may be said to be almost perfect. For five cents a letter may be sent to England or France; and we were informed by a Hamburg merchant, whom we met in Switzerland, that though he had been for five years in almost daily correspondence with New York, not a single one of his letters had ever miscarried.

Our letters from home were directed to the care of our banker in London, and of course we visited him frequently. Before leaving Philadelphia we had deposited, with Peter Wright & Co., the sum of money we expected to spend, and had received from them a letter of credit, entitling us to draw to that amount on J. Henry Schroeder & Co., of London. On the back of the letter were printed the names of one or more bankers in every prominent city of Europe, who had been instructed to honor our drafts. We also received a package of envelopes, on which the address of Schroeder & Co. was printed, leaving a blank for our own name. Our friends used these envelopes for their correspondence with us, and, of course, all our letters were sent to London; but after we had gone to the continent our bankers forwarded them promptly, according to our directions, to certain of their correspondents in cities which we expected to visit. In this way, when we reached an important place we always found letters awaiting us; and the bankers, from whom we received them, were always ready to supply us with money, or to afford us information. The unexpended balance of our letter of credit was repaid us with interest on our return to Philadelphia.

Messrs. Schroeder & Co., are a firm of wealthy London merchants, who, we believe, have but recently begun to issue letters of credit, and are therefore not as extensively known as bankers as many others. Their credit is, however, of the highest order; and we have reason to believe that they showed us extraordinary courtesy. Not a single letter failed to reach us at the expected time and place.

At our first visit to our banker we experienced a momentary disappointment, which afterwards appeared somewhat ludicrous. It seems the mail had just arrived, and a clerk handed us a letter which contained only a few lines from a dear little boy in America, asking us to get him some foreign postage stamps for his album. Is this all? we thought. Has none of our dear ones taken the trouble to write us a line from home? The disappointment was intense; and we felt almost ready, like the poet Hood, "to cover our heads now, and have a good cry." How great was our delight when, a few moments later, another clerk handed us a whole bundle of letters, which had been received on the previous day. We sat down, and read them with the most exquisite enjoyment. Among all the pleasures of a traveler in foreign lands there is none equal to that of receiving letters from home.

ON AN OMNIBUS.

The best way to see a foreign city is from the top of an omnibus. In America the old-fashioned omnibus is passing out of use, but in Europe it may still be seen in all its glory. There are a few passenger railways, which they call "tramways;" but on account of the narrowness and irregularity of the streets, they have never been popular.

The London omnibus has a more imposing appearance than its American namesake. There are steps leading to the top, where gentlemen can find good seats in pleasant weather; and, incredible as it may seem, it did not rain while we were in London.

Within a few steps of the Bank of Eng-

land there is a stand for omnibuses, whose drivers and conductors about their destination and solicit patronage all day long: "Aymarket and Charing Cross!" "High Oburn and Piccadilly!" "Hall the way to the Elephant and Castle!" and so on through the long list of London thoroughfares.

We climbed to the top of a bus that was to take us to the British Museum, and in a few minutes the vehicle was swinging along Cheapside like a little ship. "Bow bells" began to ring, and as we passed the church, we could almost imagine them saying, as in the ancient story: "Turn! Turn, Whittington! Thrice Mayor of London!"

It is glorious to look down from your perch, on the immense multitude beneath, representing every nation on the face of the earth. You seem to recognize here and there the characters in literature who have been represented as dwelling in these very streets. There goes Sir Charles Grandison, stepping along in silent dignity; yonder is Krook, the rag-picker, tottering down a narrow alley. With a map in your hand you have no difficulty in fixing in your mind every important historical locality; and in this way you see more for a shilling than the best guide in London would show you for a pound.

THE BRITISH MUSEUM.

When our omnibus entered Great Russell street, and set us down in front of the British Museum, we felt that one great object of our journey was about to be accomplished. From our early childhood we had longed to visit that wonderful collection. There are other great museums both in Europe and America, and some of these may be more complete in certain minor departments; but the British is the only one which aims to illustrate the whole domain of nature and of art. The Vatican and the Louvre have magnificent collections of antique sculpture; but here we have all this, united with one of the finest libraries in the world, and a museum including specimens of almost every known species and variety in the kingdom of nature.

The exterior of the museum is not particularly imposing. The front is over three hundred feet long, and consists of an Ionic portico, with long wings on either side. These dimensions, however, can give no idea of the spacious dome and immense galleries which are included within the building. It is a place in which the visitor ought to spend months to become at all familiar with the multitude of treasures which it contains.

You enter the grand portal which stands invitingly open. There is nothing to pay, and the attendants are required to treat the humblest visitor with the utmost respect. This is public property, and the government is anxious to give the people a sense of their proprietorship.

Happening to turn to the right at the main entrance, you find yourself in the Hall of Manuscripts. Here some of the most precious documents in the world are displayed in ornamental cases. The original manuscript of Magna Charta hangs side by side with a document signed by William Shakespeare. Most interesting to us was, however, the ancient manuscript of the Bible, known as the Codex Alexandrinus, which is probably, with a single exception, the oldest copy of the Scriptures in the world. It consists of two large folio volumes, one of which had just been taken from its case, for the purpose of photographing a disputed passage; and we enjoyed the rare privilege of holding the precious volume in our hands. It is exceedingly well preserved; and the character of the manuscript is the sole indication of its extreme antiquity. A copy of the Latin Vulgate, written in the eighth century, nearly three hundred years later, appears to the ordinary observer to be far more ancient.

In an adjoining gallery are rare specimens of typography, which may literally be numbered by thousands. Here is the finest collection of printed Bibles in the world, among which may be mentioned the Mazarin Bible, supposed to have been printed in 1455, for which the museum paid about three thousand dollars. Other copies have, however, since been sold at much higher prices.

The Librarians are very courteous to visitors. We addressed a question to one of them, concerning a very rare book, and he

immediately replied: "I cannot answer your question, but there is a gentleman in another room who has made the subject a special study. If you will amuse yourself for a few minutes by looking at the books, I will bring you the answer." In a few minutes he returned, with our question carefully answered in writing.

After wandering through what seemed to be interminable galleries, we reach the rotunda which is occupied as a reading-room. Here several hundred gentlemen are employed in literary labors, while numbers of attendants are kept busy in bringing them the books they desire to consult. The library, which now numbers nearly a million of volumes, may be consulted without cost; but it is necessary to bring testimonials of respectability before a stranger can be admitted to the privilege.

By this time you imagine that you have seen a great deal, and are almost ready to take a rest. But you are mistaken—you have hardly entered the museum, in the proper sense of the word. Turning to the left at the main entrance you enter a series of about a dozen halls, filled with the choicest specimens of ancient sculpture. In the Egyptian saloons, which are full of statues, sphinxes and obelisks, we were particularly interested in the celebrated "Rosetta stone"—a tablet which by its bilingual inscriptions furnished Champollion with the first clue to the interpretation of the hieroglyphics of Egypt.

The colossal sculptures of Chaldaea and Assyria are extremely interesting, whether we consider them merely as engraved histories, or as corroborations of the truth of Scripture. Here are the immense winged bulls and lions brought by Mr. Layard from the ruins of Nineveh—strange, unnatural forms, but well suited to serve as symbols of enormous strength. They suggest to the observer the forms of the beasts which Daniel saw in his wonderful dream. Dan. vii. 4. Here also is a bas-relief representing Jehu, king of Israel, in the act of paying tribute to the Assyrians; and another showing how the ten tribes were led into captivity in the days of Tiglath Pileser.

The chief glory of the Græco-Roman department are, of course, the "Elgin marbles," taken by Lord Elgin from the Parthenon at the beginning of the present century, which fill a number of large rooms, and are arranged in exquisite order. They represent the Phidian, or grand, period of Grecian sculpture; and date from the fifth century before Christ. In sculpture of this period the museum is especially rich, having recently secured several smaller collections which are almost cotemporaneous. The archaic period is, we think, better represented at Munich; while the masterpieces of the Praxitelean, or beautiful, period are to be found at Rome and Florence.

There are a number of rooms, devoted to the minor archaeological sciences, which are closed to the general public; but it is easy to secure admission. You ring the bell at the door, tell the door-keeper that you take a special interest in his department, and are at once admitted. In this way we entered the Numismatic cabinet, which contains about 120,000 varieties of ancient and modern coins. In the cabinet of Glyptography—the science of engraved gems—we were shown the "Portland vase," the finest extant specimen of antique engraving. A few years ago an insane visitor suddenly seized the precious vase and dashed it to pieces. The minute fragments were carefully collected, and put together again, with such inimitable skill that the fractures can hardly be detected.

The second story of the museum is principally occupied by extensive collections in zoölogy and botany. The arrangement is exquisite; so that, as we heard a gentleman remark, "A blind man, if he understood zoölogy, could find any specimen he wanted."

When we left the British Museum after our second visit we were far from feeling satisfied. We felt that every one of its departments deserved more time than we could give to the whole city of London. The British Museum is an honor to the British government and people; and it is doing more to win for them the respect of the best men of all nations, than all the "pomp and circumstance of glorious war." J. H. D.

For The Messenger.

## PRIVATE BAPTISM.

Time was when private baptism was limited to cases of sickness either of the parent or child. In all other cases children were brought to the Church and were baptized in the presence of the whole congregation. This was as it should be.

Baptism belongs to the family only, in so far as the family belongs to the Church. It is a Sacrament, and as such belongs to the Church, and ought to be administered during the regular services of the sanctuary, and in presence of the whole congregation, wherever it is possible to do so.

There is really no more reason for the members of the Church to bring their children to the parsonage, or to ask the pastor to come to their homes to baptize them, than there would be to receive the holy Communion in the same private way. And yet no one would think for one moment of receiving the administration of this Sacrament in such private way. Surely no one would urge the propriety of each member going alone to the residence of the pastor to receive the communion, or of the pastor going from house to house, through his entire charge to administer this sacrament separately to each family or each individual. All would be ready to declare such an administration of the sacrament, as a grievous violation of the plain teaching of Scripture, as well as an unreasonable disregard for the voice of history. All regard private communion allowable only in cases of severe sickness or permanent inability to come to the house of God. Then why distinguish thus broadly between the two? Surely no good reason can be given for it.

Baptism is the Sacrament of Ingrafting into Christ, and, therefore, also of a formal entrance into the fellowship of the Church. It brings us into the "communion of the saints," while the Lord's Supper promotes this communion. The administration of the Sacrament should, therefore, be sacred to the Church, no less than the holy Supper. The sanctity which should always characterize the administration of holy baptism demands that, when possible, it should be solemnized in the Church, and in connection with the services of the sanctuary.

While the custom of private baptism does violence to the spirit of the gospel, and the voice of history, and endangers the sanctity of the Sacrament, it also encroaches heavily upon the valuable time of the pastor, who is often asked to go a distance fourfold greater, to baptize a child privately, than its parents would need to go in taking it to the house of God to have this sacrament administered publicly, as it ought to be. Many more objections might be brought against private baptism; but surely these should be enough to urge pastors and people to return to the good old Scriptural custom, of administering this holy Sacrament in the Church and in the presence of the whole congregation.

A. B. K.

## COST OF BOSTON'S PUBLIC SCHOOLS.

The report of the Committee on Accounts of the School Committee for the year ending June 1st, has just been printed. It shows that for the financial year preceding the reorganization of the School Committee, the cost per scholar was \$35.23; for the last year, \$28.16, showing a reduction of \$7.07 per scholar. This reduction per scholar indicates a total annual saving in the expense of the schools of \$380,486. The average number of pupils belonging to all the schools is 53,817. The total amount expended for high schools, including expenditures by the Public Building Committee, was \$182,713.75. The average number of pupils belonging to these schools is 2090, and the average cost per pupil, \$87.42. The total amount expended for grammar schools, including expenditures by the Public Building Committee, was \$772,378.34. The average number of pupils belonging to these schools, 27,387; average cost per pupil, \$28.20. The total amount expended for primary schools, including expenditures by the Public Building Committee, was \$385,534.66. The average number of pupils belonging to these schools, 20,898; average cost per pupil, \$18.45.—*Boston Advertiser.*



## Family Reading.

## DEATH'S BLUNDER.

The carved doors were open;  
The sexton tolled the bell;  
And the light from the Gothic windows  
Like shattered rainbows fell,  
As through the porch of a splendid church  
Crept little beggar Nell.

Low shrinking in the shadow,  
Beside the pulpit stair,  
She saw a little casket  
Brought to the house of prayer;  
And a sorrowing band of the rich and grand  
Gathered in silence there.

She heard the mournful music;  
She heard the preacher say:  
"The Lord, who gave your treasure,  
Hath taken her away.  
Be sure, my friends, for the wisest ends  
God worketh. Let us pray!"

A ragged child stole forward,  
While every head was bowed:  
Through fragrant, snow-white flowers  
She saw a snow-white shroud,  
And golden hair, and a face most fair;  
And she knelt and wept aloud.

Forth from among the mourners  
Came the father of the dead;  
He raised the little beggar,  
And, wonderingly, said:  
"What strange child weeps for her who sleeps  
With lilies round her head?"

"Why, Death has made a blunder;  
'Twas me he meant!" she cried.  
"I asked him; for there's no one  
To grieve if I had died;  
And there seems to be no room for me,  
Though they say the world is wide."

"Nay! Death has made no blunder.  
God means my heart shall be  
Made sore enough by sorrow  
To feel for one like thee.  
It is His will that thou shouldst fill  
Her place. Child, come with me."

How many friendless orphans  
By Him are clothed and fed?  
In soothing others' sorrow  
His own is comforted;  
And Christ, the Lord, as His reward,  
Will yet give back His dead.

—Helen Angele Goodwin.

## BOYISH MEN.

BY THE REV. STEPHEN H. TYNG, JR., D. D.

The boyish men are a multitude. In one sense the boy ought to be everlasting in us all. It is a great mistake to grow old by growing away from vivacity and even jollity. With the passage of years vigor may be lost, and even the grasshopper at length become a burden. But old age which is quick in its sympathies with fun, and interested in all play from which it is restrained by disability rather than dignity, is always most attractive and influential. May Providence save us all from becoming fussy old people, fretting over little nothings, only happy when we make all around us uncomfortable. To talk about reverence for such septuagenarians is to counsel the impossible. When the boy quite dies in him the man had better be buried.

Equally opposed to the logic of things is that sort of youthfulness in age which consists in cosmetics and curls, in bangs and hair-dye, in mincing ways rather than the calm steps of one on the vestibule of eternity. This is a crying fault of society. Few grow old gracefully. They mistake the mimicry of a youthful manner for a perennial youth of spirit. The fact is that wrinkles in the face no more darken the brightness of the out-looking soul than flaws in the glass dim the light in the lantern. If there be imperfections and infirmities growing upon us, let us trim the wick and replenish the oil. But what folly to attempt to substitute the appearance of vitality for actual force! Rouge rubs off. A restful spirit gives a better tone to the skin. Some old gentlemen and ladies are very chary in telling their age. How many have the lies of the life refuted by the figures on their tombstone!

It is rather because unruliness is a criterion of boys that we speak of boyishness in men. Certainly one of the first convictions of manhood is our subjection to authority. The fiction of youth, nurtured by the unwise indulgence of parents, is that independence is to have one's own way. It sometimes requires many trying experiences to overcome this habit of expectation in a youth after entering upon life. By coaxing and carping, by sunshine and thunderstorms of temper in the home, he has been able to control circumstances. The result in character is self-willfulness. The line between the home and the world seems to him so nominal that he fancies all men and women are to be moved or molded as his parents have been, through years of patience. It is a fortunate thing for him if a broken head be not the method taken by society to correct his mistake. He may fall into the hands of those who remember that he is but dust, and forbear with his disagreeable habits. But the chances are that he will be taught the lesson of submission by sterner masters. If none other interpose, the law will some day

teach him that society will not endure boyish unruliness in men.

It is, however, an amazing fact that many such men do evade the scope of law and the quick rebukes of some junior Judge Lynch. They try to be a law unto themselves, and for some subtle reason they often for a time succeed. The career of William M. Tweed in this city and the unsavory repute of some living men stand as illustrations of this fact. The latter may not be quite criminals, but almost such. They are what colonists call "blue black." There is just enough positive good about them to keep from being double-dyed scoundrels. Who does not know many such men? But it would be a libel to name them. Unless one is anxious to be defendant in a slander suit, it would be as well to speak always of Mr. Blank when describing such a character. He claims to control circumstances, to be able to use men, to be master of the art of affairs. Whether the leader of a political party, or a king of the counter, he counts himself a giant among the minims who fawn about and flatter him. His combinations are applauded as exhibiting the most astounding wisdom. His triumphs are sung on every side. From step to step he advances until some infinite force, to which he has paid no reverence in his calculations, or some human authority wilfully blind thereto, to his conduct, arrests him in his course. To be hindered is to be ruined. For self-willfulness chafing under such opposition is sure to betray the unruly man into some supreme folly. They only can hope for a permanently-assured success in life who have laid aside, with childish things, the boyish restiveness under authority. Trade, society, home as well as government, are controlled by inflexible laws, both natural and moral. To defy them is to invite destruction. To evade them is the attempt of insanity. To submit to and work co-ordinately with them is the truest philosophy of life.

There is an instance of this boyishness in men to be found wherever atheistic culture boasts itself above religion. This may appear to be a strange indictment; but it is none the less true. For reason is not the autocrat that it claims to be. It may, and ought to, rule in all our convictions, but only as a king by divine right. It is one among many feudal kings who, like those in the reign of Charlemagne, had palaces in the metropolis of the emperor, and bore a conspicuous part in his coronation. So do the affections, the will, and all intellectual faculties confess a subordination to the Supreme while they claim a certain sovereignty. Their dignity is defended by deference to authority enthroned above their lower courts. It is strange that all thoughtful men cannot read this rule of empire in their own constitutions, as well as in the course of history and the observed current of life. But reputedly great names in literature and philosophy withstand such a generalization. They are delightful in their frank denials; but when positive truth is asked, "neither so did their witness agree together." All this is not intellectual free-thinking, but moral freebooting. It is the unruliness and capriciousness of the grammar school and the fifteenth year carried into the study and middle life.

Sometimes an absurd turn is given to such ungoverned thought. In an extreme illustration the direction of a wrong tendency is better traced than by any length of argument. At least its outcome will be seen to be so ludicrous that the common sense of the average person will instinctively condemn its beginnings. Not long since I heard the repetition of a conversation too much to our present point to be suppressed. A young lady who was supposed by her family and herself to be highly intellectual was attacking all the statements of a traditional faith. From her tongue, like pearls through the fingers of a jeweler, rolled easily the words, "evolution," "development," "environment," "heredity," &c. The pennies bore the image and superscription of a single mint. Simpler souls about her were silenced by her volubility and shocked by her confessed godlessness. For she was more than "abreast of modern thought," and, like some Herodias, out-Heroded Herod. To the monad, protoplasm, bathybius, and the little fishes only know what, she traced with the weird wit of a mermaid all forms of life and powers of thought and will. At length one timid listener ventured to suggest: "But, Miss—, you do—certainly you must—surely you would not deny that there is a Creator." The reply was given with sundry cynical expressions of countenance and with a modesty which for mock majesty could not be surpassed. "As to that—well, it would be difficult to say—but certainly I accept the universe." There is something sublime in such boyishness even when it is found in a woman.

Of all that we have written, this is the sum: There are good boys and bad boys. If boy stands for brightness, vigor, obedience, the older he is the

better. Oh, king of force and fun, live forever! In the home the father rules by obedience. It is his confession that he is "a man under authority" which enforces the sanctions of home government. His vivacity makes even the cradle shake with laughter. And his own days are lengthened as by the daily transfusion of boyish blood. Who knows a higher conception of age than that we have suggested? Like Jacob, it leans worshiping on the top of its staff, but is not too absorbed with solemnities to be unmindful of Joseph's children.

But of all characters his is the most deplorable, whether in middle or later life, who is too unruly to know and serve God, and too selfish to make life easier for those around him. Like Napoleon, he may impiously inscribe over the regal chair of his philosophy, his influence, or his home, the sentence, "I am that I am." But to claim to be a God is not to be deified. Napoleon on St. Helena and even at St. Cloud found that he was not all that he assumed to be. And Herod, his prototype, was "eaten by worms." Subordination and sovereignty go together. Pride precedes a fall.—*Christian Union.*

## THE VULGARITY OF EXTRAVAGANCE.

Extravagance is always vulgarizing. The tendency of the time in which sensuous pleasures dominate is inevitably downward in respect to manners, morals and real refinement. The painted, gilded, art-decorated, and notoriety-seeking social extravagance of the present time has nothing to commend it but the poor plea that "it makes business for somebody, and keeps money in circulation." But the evil influence of such an unnatural condition of things far outweighs this doubtful good. Example leads to universal imitation. The millionaire who ostentatiously orders priceless Johannieberger at his club will be infallibly, though remotely, imitated by somebody who is very far from being a millionaire. He was a well-intentioned Croesus, who, hearing one of the *jeunesse doree* propose a great piece of extravagance, promptly said: "I cannot afford to join in it." But aside from the malign influence of example, the vulgar prodigality of the time is destroying all the finer graces of life. Ostentation and display are fatal to the social virtues. There can be no sweet home life, no sacred domesticity, no rational comfort in a family which has once been invaded by the desire to shine and out-shine in society. When the demon of social discontent comes in at the door of a brown-stone front, all the better angels of our nature flout of the attic windows. The grace and beauty of life are gone forever.—*New York Times.*

## THE LESSON OF PAIN.

Better than the most sanguine expectations of a cure is the sanctified use of sickness. God has different ways of making His children holy, but with many it is His plan to make them "perfect through suffering." To the praise of the glory of His grace, who perfects strength in weakness, be it known there is no ailment so protracted, nor any paroxysm so overwhelming, but that even as the suffering abounds, the consolation can also abound. As one expressed it, who was subject to manifold tribulation, "The promise, 'As thy days, so shall thy strength be,' has been so fulfilled that I could feel strength given my soul each moment to bear up against the exhaustion of my body." Another, who for thirty-seven years was "gold tried in the fire," says: "I experience so much of the Saviour's love in supporting me under pain that I cannot fear its increase."—*Dr. James Hamilton.*

## THE ART OF NOT HEARING.

The art of not hearing should be taught in every well regulated family. It is full as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear—many which we ought not to hear—very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness—that every one should be educated to take in or shut out sounds, according to their pleasure.

If a man falls into a violent passion, and calls us all manner of names, at the first word we should shut our ears, and hear no more. If, in our quiet voyage of life we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and, making all tight, scud before the gale. If a hot and restless man begins to inflame our feelings, we should consider what mischief these fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door.

If, as has been remarked, all the petty things said of one by heedless or ill-

natured idlers were to be brought home to him, he would become a mere walking pin cushion, stuck full of sharp remarks. If we would be happy, when among good men, we should open our ears, when among bad men, shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress, or our affairs.

This art of not hearing, though untaught in the schools, is by no means unpractised in society. We have noticed that a well-bred woman never hears a vulgar or impertinent remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little connivance in dishonorable conversation.

For The Messenger.

## THE HERO.

They stood beside the restless deep,  
How throbb'd each fevered brain!  
Lone night had come, tho' soothing sleep  
But tried her art in vain.

Wild longings fill'd each youthful soul  
To climb the mount of fame,  
Each foe to quell, stern fate control,  
And win a hero's name.

"A kingly wreath," the eldest cried,  
"Shall deck my warlike brow;  
Exulting victors shall I guide,  
To me must millions bow."

"For those who rouse my deadly wrath  
Shall crouch in mute despair,  
And woman's hand shall strew my path  
With blossoms fresh and fair."

"I would not thrive by savage war,"  
The child of knowledge said,  
"To realms exalted, where I soar,  
Shall countless hosts be led."

"The gifted pen my hand shall wield,  
The voice of praise beguile,  
But never should the hero yield  
To silly woman's smile."

Now there was one who sat apart,  
While haughty boasts were made;  
Deep yearnings fill'd his trembling heart,  
To God he softly pray'd.

"Great Lord!" he cried, "Thy child is weak,  
Oh, strengthen for the race!  
With steadfast purpose may I seek  
To fill a hero's place."

"May deeds of love Thy children bless,  
And many turn from sin;  
May loving spirits joy express  
When I the conflict win."

The Saviour calms his anxious breast,  
His fervent pleadings cease;  
In childlike trust he sinks to rest,  
His spirit fill'd with peace.

The man of war was greatly feared,  
Vast numbers had he slain;  
And servile throngs their idol cheered  
With shouts and martial strain.

But bitter foes ensnared their prize,  
They smote him as he fled.  
One glance of hate from flaming eyes,  
And mammon's pride was dead.

No grateful love for him was felt  
Whose heart for conquests yearned.  
While those who once in homage knelt  
To other victors turned.

The man of science soon was known,  
Rich honors crown'd his life.  
While all who sought to mount his throne  
Were vanquished in the strife.

But ceaseless toil, disdain for ease,  
When burdened nature pined,  
Like subtle poison wrought disease  
And marred that regal mind.

Great reason swooned, the helm of thought  
Was seized by passions wild,  
Vast crowds the gifted man had sought,  
All shunn'd the frantic child.

While he who ruled was served with fear,  
And he who taught admired,  
Blest seraphs viewed the bright career  
Of one their Lord inspired.

They saw his joy when God was loved,  
His grief for those who strayed,  
How worldly lips his zeal reproved,  
Yet was he not dismayed.

But when no more their haunts he trod,  
His deeds were fondly named,  
And lo! the mighty voice of God  
A hero him proclaimed.

—Alice Conklin.

Baltimore, Md., June, 1880.

## SO EASY.

A poor Hindoo, who inquired of various devotees how he might make atonement for his sins, was directed to drive iron spikes through his sandals, and on these spikes to place his naked feet, and to make a pilgrimage of many miles to a certain temple. If he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a tree where the gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words: "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man threw off his torturing sandals and cried out, "This is what I want;" and he became an earnest witness that the blood of Christ does indeed cleanse from all sin. Why are ye so slow to receive salvation on the easy terms of the gospel?—to believe and be saved!

## "HOLD MY HAND."

It is an old illustration. I use it because it is familiar. It can be seen every day in some form or other. You have noticed the fear that little children have for strange-looking characters. I was sitting on the front steps one day with my little sister, when an odd-looking man came along. His appearance was calculated to frighten almost any child. Instantly the little form was pressed close to mine, and the baby voice whispered, softly, "Hold my hand till that man goes by!" and the tiny fingers pressed mine as tightly as it was possible for the little muscles to do. Like an inspiration the thought flashed on me—"O doubting hearts why do you fear?" How love kindles in our hearts for these little ones when we feel the touch of their soft little fingers and hear the frightened request. But oh, how much greater is the love of that infinite Father above! And it almost seems that His heart is never so warm and tender as when He feels the press of trembling fingers and hears the faltering words, "Father, hold my hand!" The way may be rough, and dark, and thorny, the skies loaded to earth with threatening clouds, but let the sincere child of God but reach forth his hand with that brief, expressive prayer, and God will take his hand! Aye, and press it so warmly and tenderly that the thrill of His touch will tremble through every fibre of his being. His great, warm heart glowing with love will shed its sweetness and beauty in rays of divinest light on the bowed head, and the trembling child will feel the blessedness of sweet communion with his loving Father.

Let us walk with God, hand in hand, not only in hours of darkness but in sunshine. His blessed presence makes darkness light, and sunshine—oh! so much brighter. Let us hold fast the hand that leadeth and our joy shall be full.  
CLINTON.

## Useful Hints and Recipes.

**TO SLICE HOT BREAD.**—Simply heat the carving knife. This will prevent the bread from being clammy when sliced. Hot light-bread may thus be used for the table, and is by many preferred to the ordinary light rolls.

**TO CLEAR MUDDY WATER.**—Fasten a lump of alum as large as an egg to a string and let it down slowly into the water two or three times; then take it out. In two or three hours all the mud will settle to the bottom of the pitcher and leave the water clear.

**TO CLEAN DECANTERS.**—When making cake or omelette, take your discarded egg shells, crush them into small bits, put them into your decanters, three parts filled with cold water, and thoroughly shake them. The glass will look new, and all kinds of glass washed in the same water will look equally as well.

**CHOW CHOW.**—Two quarts of cucumbers, two quarts of onions, one quart of green tomatoes sliced, two quarts of small tomatoes, six large green peppers, two quarts of cauliflower. Boil in salt and water until they begin to get tender, then drain. Make a dressing, putting three quarts of vinegar into a porcelain kettle; take another quart of vinegar, add two ounces of turmeric, one pound of ground mustard, six cups of sugar, and two cups of flour. Add these to the three quarts of vinegar, boil until it thickens; pour over the pickle and stir together.

**BOTTLED PICKLES.**—Wash and wipe a half-bushel of medium-sized cucumbers, suitable for pickling, pack close in a stone jar, sprinkle over the top one pint of salt, pour over a sufficient quantity of boiling water to cover them, place a cloth over the jar, and let stand until cold (if prepared in the evening, let stand all night), drain off the water, and place the pickles on stove in cold vinegar, let them come to a boil, take out, place in a stone jar, and cover with either cold or hot vinegar. They will be ready for use in a few days, and are excellent. It is an improvement to add a few spices and a small quantity of sugar.

**BRAISING.**—By this process more than mere stewing is, of course, intended. In braising, the meat is just covered with a strong liquor of vegetable and animal juices (braise or mirepoix) in a closely-covered vessel, from which as little evaporation as possible is permitted, and is exposed for a considerable time to a surrounding heat just short of boiling. By this treatment tough, fibrous flesh, whether of poultry or of cattle, or of meat unduly fresh, such as can alone be procured during the summer season in towns, is made tender, and is furthermore impregnated with the odors and flavor of fresh vegetables and sweet herbs. Thus, also, meats which are dry, or of little flavor, as veal, become saturated with juices and combined with sapid substances, which render the food succulent and delicious to the palate.



## Miscellaneous.

## ADORATION.

"All Thy works shall praise Thee, O Lord."  
PSALM cxlv. 10.  
God hath His solitudes, unpeopled yet,  
Save by the peaceful life of bird and flower,  
Where since the world's foundation He hath set  
The hiding of His power.

Year after year His rains make fresh and green  
Long wastes of prairie, where, as daylight goes,  
Legions of bright-hued blossoms all unseen  
Their carven petals close.

Year after year unnumbered forest leaves  
Expand and darken to their perfect prime;  
Each smallest growth its destiny achieves  
In His appointed time.

Amid the strong recesses of the hills,  
Fixed by His word, immutable and calm,  
The murmuring river all the silence fills  
With its unheeded psalm.

From deep to deep the floods lift up their voice,  
Because His hand hath measured them of old;  
The far out-goings of the morn rejoice  
His wonders to unfold.

The smallest cloudlet wrecked in distant storms,  
That wanders homeless through the Summer  
skies  
Is reckoned in His purposes, and forms  
One of His argosies.

Where the perpetual mountains patient wait,  
Girded with purity, before His throne,  
Keeping from age to age inviolate  
Their everlasting crown;

Where the long-gathered waves of ocean break  
With ceaseless music o'er untrodden strands,  
From isles that day by day in silence wake,  
From earth's remotest lands,—

The anthem of His praise shall uttered be;  
All works created on His name shall call,  
And laud and bless His holy name, for He  
Hath pleasure in them all.

—Sunday Magazine.

## RELIGIOUS ORDERS IN FRANCE.

The recent decrees of the French Government on the Jesuits and the other non-authorized religious orders render the statistics of these associations especially interesting at the present time. We present the following facts:

In 1790, when under the influence of the ideas of the Revolution, the various religious orders were abolished, they numbered about 48,000 members, 18,000 men and 30,000 women. It was only fourteen years later that they were reorganized, when Napoleon found it to his interest to restore the Catholic Church in order to control it himself. But they did not develop much until the Bourbons reascended the throne of France. They all continued to increase after the revolution of 1830, except the Jesuits, who were expelled. But we find no census of these orders before 1856, when they had reached 49,582, about 40,000 of whom were women. It seems, however, that these figures were below the truth. In 1861, from a new census, we see that they had more than doubled, numbering 108,000, the largest increase being among the female orders. And now they foot up the respectable figure of 150,040 members, of whom 21,447 exist contrary to law.

We find that these orders took advantage of the Romish tendencies of the Second Empire to increase largely, and that under the third republic they have continued to multiply, thanks to the toleration of the government and the fact that the country was occupied with other interests. While poor France was endeavoring to rise from its deep humiliation, Rome was busy in multiplying her army of occupation, and succeeded in increasing it to an alarming degree. These so-called religious societies take their orders from the Vatican, and are entirely at the command of the Pope. The parish priest may be attached to his native country and animated by more or less patriotism; but the member of one of these orders knows only Rome and Ultramontaniam; that is, the domination of the Papacy in the three great spheres of human life—religion, education and politics. This is so well known in Europe that Catholic as well as Protestant countries have been obliged to legislate in self defence against these orders, all foreign in their spirit and design, if not largely, like the Jesuits, in their composition.

Over a third of the non-authorized societies are composed of men (7444), the Jesuits numbering 1509. These must disband, for as says M. Lepere, the Minister of the Interior and of Worship, to ask this society to take the preliminary steps with a view of being authorized, when it is known in advance that this authorization would be refused, would be beneath the dignity of the government. Two decrees have, therefore, been directed against the societies not sanctioned by law. The first, against the Jesuits, who are ordered to disperse in three months from the date of its promulgation (March 29th), with a delay of two months for educational establishments, which must close on the 30th of August; the second decree en-

joins upon the other societies to apply for authorization within three months, giving, 1. The name of their superior, the list of all the members and the place of their birth; 2. The pecuniary condition of the order, its revenue, expenses, etc.; 3. A copy of its constitution and by-laws. At the expiration of the term specified, all societies that shall have refused or neglected to comply with these terms will thereby incur the full rigors of the law.

This is certainly a bold step for the government to take, but the majority of the country will doubtless sustain them in this policy. With regard to the Jesuits, M. Lepere says, in his report to President Grevy: "Among these unauthorized orders there is one much more important than the others, of which it is impossible to ignore the peculiar situation. We mean the Society of Jesus, which has been prohibited at various periods, and against which public sentiment has always pronounced itself. There is not a government that would dare propose its recognition to our legislative assemblies." This official statement correctly expresses, we think, the opinion of intelligent France. Since the terrible flagellations they have received at the hand of the great Pascal, the Tartuffe of Moliere, and the disastrous bankruptcy of one of their number, Father Lavalette, the Jesuits have always been unpopular in France. The overpowering majority in the Assembly against them leads us to hope that the interference of Leo XIII. in favor of the prevailing party in the Romish Church will only strengthen the Ministry.

If you object to Frenchmen that the late decrees violate the rights of conscience, they will smile at the thought of your mentioning such a sacred name in connection with Jesuits, and will tell you that the disciples of Loyola are expelled because they corrupt public conscience in teaching perjury, theft, murder, impudicity, etc. Has not the State the right of preserving itself from public poisoners, the more dangerous as they do evil without remorse, their judgment having been perverted by casuistry? The real character of the Jesuits is now being exposed by a learned professor of the University, M. Paul Bert, who has just published a translation of one of their text books. All Americans will be astonished by these revelations.—*Watchman*.

## A TERRIBLE COMPOUND.

Beaumontague—a substance which has recently been brought prominently before the notice of the public in connection with the ironwork of the ill-fated Tay bridge—is a composition of borings, brimstone, pitch, sal-ammoniac, resin, and beeswax. The borings—that is, the particles of cast-iron cut away in the boring of a cylinder or any other casting—are small and fine. For the preparation of beaumontague, all the above substances, added in equal quantities—save the sal-ammoniac, of which but little should be used—are placed in an open vessel over a fire, and there allowed to remain, with occasional stirrings, until the mixture melts down into a thick viscid body. The vessel is then taken off the fire; and the contents, when somewhat cooled, are poured out, and rolled by hand into small balls about two inches in diameter, while still hot and viscid. These balls rapidly cool and harden, and are then laid aside until required. The method of filling a hole in an iron casting with beaumontague is performed without much difficulty. The balls are broken up into small lumps, and the operator having filled the hole with these lumps, presses them in with a red-hot iron, upon the application of which the beaumontague is rapidly melted by the heat, and speedily fills up the angles and crevices of the hole. When this operation is completed, the surface is filed smooth, a little foundry-sand rubbed over it; and in five minutes the beaumontague has set hard, and all traces of the former flaw have been removed. It will thus be seen that beaumontague is a substance used for disguising defective castings, a fact which ought to demand judicial inquiry.—*Chambers' Journal*.

## ANIMAL LONGEVITY.

A tortoise which died in the Bishop of Peterborough's garden in 1821 was more than two hundred and twenty years of age, and one belonging to Archbishop Laud died at the age of one hundred and twenty-eight years. As to fishes, the pike has been said to live for two hundred and sixty-seven years, and the carp for two hundred years. It is hardly probable that the gigantic salamander may live for a greatly prolonged period, and frogs and toads are probably long-lived animals, small as is their relative size. A toad has been kept for thirty-six years without showing signs

of age, and then died through an accident. Whales have been supposed to live from three to four hundred years. The life of an elephant is said to extend beyond one hundred years, but of this there seems as yet to be no certain evidence. Birds, as creatures at once active and warm-blooded (and thus compressing, as it were, much life into a small period), might be expected to be short-lived. Yet parrots have been known to live for upward of a century, and pelicans, geese and crows may exceed the period commonly allotted to man. But, however commonly allotted, three-score years and ten may be the term of human life, man can both live and retain his intellectual faculties more or less beyond one hundred years. Yet a horse is generally old at thirty, and is not known to have ever attained twice that age. The life of a sheep is about fifteen years' duration, and that of a dog from fifteen to twenty, although allied animals are much longer lived. Thus the lion called Pompey, which died in the Tower of London, in 1790, had lived there no less than seventy years.

Extremely varied, then, is the duration of the life of individual organisms. Not less varied are the relations to time of the lives of races and of different groups of animals and plants. Species, genera, families, orders and classes of animals and plants differ extremely as to their period of duration, some of each of these groups appearing to have been but short-lived compared with other divisions of similar rank.

## ALTITUDE OF CHURCH TOWERS.

The Cologne Gazette states that the towers of Cologne Cathedral are now the highest in the world, the height they have attained being five feet higher than the towers of St. Nicholas's church, in Hamburg, which has hitherto been the highest edifice. Ultimately they will be 51 ft. 10 in. higher. The following are given as the heights of the chief lofty buildings in the world:—Towers of Cologne Cathedral, 524 ft. 11 in. from the pavement of the cloisters, or 515 ft. 1 in. from the floor of the church; tower of St. Nicholas, at Hamburg, 473 ft. 1 in.; cupola of St. Peter's, Rome, 469 ft. 2 in.; cathedral spire at Strasburg, 465 ft. 11 in.; pyramid of Cheops, 449 ft. 5 in.; tower of St. Stephen's, Vienna, 443 ft. 10 in.; tower of St. Martin's, Landshut, 434 ft. 8 in.; cathedral spire at Friburg, 410 ft. 1 in.; cathedral of Antwerp, 404 ft. 10 in.; cathedral of Florence, 390 ft. 5 in.; St. Paul's, London, 362 ft. 1 in.; ridge tiles of Cologne Cathedral, 360 ft. 3 in.

## NINETY-NINE OR NINE HUNDRED AND NINETY-NINE YEARS.

The reason for the use of the odd term in leases, nine hundred and ninety-nine years or ninety-nine years, given in the N. Y. *Journal of Commerce*. Lessees and mortgagees in possession of real estate for one hundred or one thousand years demised the same at an annual rental, retaining a reversion for the last year of the original term. The object of this was an unwillingness on the part of the under tenant to become bound to the performance of the covenants contained in the original grant; and also, the importance to the lessor of a revisionary interest, without which, under the old English practice, he could not recover his rent by distress. Sometimes this reversion was only for three days or even for one day, but usually in long terms the last year was retained. Out of this came the popular notion that the law provided this restraint, and hence leases were made for ninety-nine or nine hundred and ninety-nine years, when there was no reason whatever for any such odd period of time. In England there was, in special cases, a restraint on corporations or ecclesiastical persons, prohibiting the demise of lands belonging to them to the impoverishment of their successors, for a term beyond one hundred years, and such leases were made for ninety-nine years. There is no such restriction in this State.

## Selections.

The best way of avenging thyself is not to become like the wrong-doer.

We are upheld by the truth that God once walked on the earth, and that a man sits on the throne.—H. G. Weston.

The man who possesses a passionate and revengeful temper is deprived of reason, and all that is great and noble in his nature is suppressed.

Never before on earth, or perhaps in heaven, was one exalted to utter so great a word as: "In Christ." Yet, if we know its meaning, we shall pause lest we speak it slightly or unadvisedly.—*Uncle John Vassar*.

God walks with the simple; He reveals Himself to the lowly; He gives understanding to little ones; He discloses His meaning to pure minds, and hides His grace from the curious and proud.—*Thomas a Kempis*.

Supposing all the great points of Atheism were formed into a kind of creed, I would faint

ask whether it would not require an infinitely greater measure of faith than any set of articles which they so violently oppose.—*Adison*.

As to being prepared for defeat, I certainly am not. Any man who is prepared for defeat would be half defeated before he commenced. I hope for success, shall do all in my power to secure it, and trust to God for the rest.—*Admiral Farragut*.

In a cemetery a little white stone marked the grave of a dear little girl; and on the stone were chiselled these words, "A child of whom her playmates said, 'It was easier to be good when she was with us.'" I used to think, and I do now, that it was one of the most beautiful epitaphs I ever heard.

We live in the midst of revelations. We are continually receiving what we ordinarily call inspirations. There is hardly ever a complete silence in our souls. God is whispering to us well-nigh incessantly. Whenever the sounds of the world die out in the soul or sink low, then we hear these whisperings of God. He is always whispering to us only we do not always hear, because of the noise, hurry and distraction which life causes as it rushes on.—*F. W. Faber*.

## Science and Art.

A RECORDING CAR.—The dynograph car, which the Boston and Albany Railroad Company are testing on their road, accomplishes the recording of the motive power used in drawing a train by the transmission of the force imparted by the car's draw-bar to a piston working in a cylinder filled with oil to a pen which draws a diagram of the train's resistance on a roll of paper. Other pens record the distance traveled, in seconds, minutes and hours, the revolutions of the driving wheels, the mile posts as they are passed, the curves and straight lines of the track, the water used and each shovelful of coal put on the engine fire, every escapement of black smoke from the chimney, and the tale of the anemometer on the top of the car. The car is to be used to determine the relative difference between the various kinds of joints and ballast commonly used on railroads—a question which has been prominently before the general managers of late, and when once settled will be the means of saving large sums of money to the corporations and bringing about better road-beds.

THE USES OF CORK.—The lightness of cork makes it superior to all other substances for life preservers, for insuring the buoyancy of lifeboats. It is also employed as buoys to float nets and the making of waterproof shoes. It has also been converted into and used as gun wadding. Cork, as is well known, is a non-conductor of heat and is porous. These peculiarities have been taken advantage of in the manufacture of water coolers, which are much used in Spain. They are made of slabs of the wood, bent round circular heads of the same, and bound with hoops. The porosity of the cork allows the water to percolate slowly to the surface, and there to cool in evaporating, while its non-conducting nature prevents the heat of the sun warming the water within. In ancient times the Spaniards lined the walls of their houses with cork because it kept them warm and prevented dampness. The Roman ladies used it as soles to their shoes to make them appear tall—there were no high heels in those days. Camillus swam the Tiber with the aid of a cork jacket, and Pliny tells us that it was employed as stoppers to vessels of all kinds. The Egyptians manufactured coffins with it, which, being filled with a resinous composition, preserved their dead from decay. About thirty years ago an ingenious Frenchman introduced mattresses and cushions in which cork, reduced to dust or shreds, was a substitute for feathers, hair or wool. It might be used alone or combined with the above mentioned materials. It was claimed that these would make easy beds, smooth, light and elastic, and especially well adapted for use at sea, where, in cases of emergency, they might be available as life-preservers. But it is evident that cork mattresses did not become popular. A variety of walking sticks are manufactured from young cork trees in Africa; and Spanish black, a superior pigment, is made of calcined cork.—*Troy (N. Y.) Times*.

## Personal.

Theodore Thomas is in Europe. His part from him indicate a determination on his side to bring over several first-class artists and reorganize his orchestra in a manner that will make a sensation.

"Blind Tom" is in New York with his manager, Mr. Bethune, for the purpose of studying under one of the most accomplished musical instructors. "Tom's" programme for next season will include concerts for the piano by Beethoven, Chopin, and other great masters.

When King George appeared at the city banquet in London the other day, an unhappy alderman became somewhat bewildered upon hearing His Majesty addressed as King of the Hellenes. The aldermanic nose was uplifted, and a contemptuous snuff was heard. "I thought the King of Greece was coming," said the disgraced city man. "Who's this King of the Hellenes?—a place no one ever heard of!"

The Conservative journals of Paris vie with the Republican journals in admiration of M. Gambetta's marvellous eloquence, of which no report can convey an adequate idea. By general consent he is immeasurably above any other orator in France. His greatest enemies intently listen to him from pure love of art, as they would to some well-graced actor, and hesitating friends find all scruples swept away by the torrent of his demonstration.

Americans who caught a glimpse of the Princess Louise at Niagara, lately, were greatly pleased with her sweet face and gracious manner. "Just the sort one would like to invite to tea," exclaimed a spectator, after a moment's eager scrutiny. The Princess was dressed in black, with a white ruching about the neck. Her dress was rather short, and so far as a casual observer could determine, her jewelry was conspicuous solely by its absence. She wore a dark hat with a red facing in front, and on her hands were what a woman characterized as: "Nothing but cotton as sure as you're born." Prince Leopold was dressed in a light suit, with a small round black hat.

His dark hair has a tendency to curl, and is parted near the middle of his head. A light moustache and goatee serve to relieve an extremely fair face.

## Farm and Garden.

OVERREACHING IN HORSES.—Mr. Wallace says: "To prevent horses overreaching, shorten the toes of the front shoes and lengthen the toes of the hind shoes."

A NEW CORN HINT.—A Massachusetts farmer, who is noted for the excellence of his corn crops, says that his plan for years has been to sow clover on a third part of his plough land, and let it grow and remain uncut through the entire season, ploughing it under late the next season and planting corn upon it. His experience, he says, teaches him that the clover with its vast amount of roots, is fully equal to twenty-five loads of manure per acre. Then he takes another third part and proceeds in the same way.

HOW MUCH WILL KEEP A HORSE.—A horse weighing from ten to twelve hundred pounds will eat about six tons of hay, or its equivalent, in a year. And we suppose the real point to get at is, whether one can keep his horse cheaper on some other product than hay. This is an exceedingly difficult question to answer—it depends so much on circumstances. We shall not attempt to answer it fully at this time, but will merely say that, in our opinion, three and a half tons of corn-stalks and two and a half tons of corn would keep a horse a year in fully as good condition as six tons of hay. We may estimate also, that it will take three and a half tons of oats straw and two and a half tons of oats to keep a horse a year. A bushel of oats weighs thirty-two pounds, so that it will take over one hundred and fifty-five bushels and three and a half tons of straw to keep a horse a year. It would take about two acres of good land to produce this amount.

KILL YOUR SHEEP WHILE YOUNG.—There are few animals kept on the farm which, when they are in their prime, pay as well as sheep, and there are very few, if any others, upon which old age has such a damaging effect. As sheep are much shorter lived than any other of our domestic animals, it is not strange that many farmers attempt to keep them too long. At ten years of age the horse is just in his prime, and the cow is as good as ever, with the prospect of remaining so several years longer. But the sheep is very old when it reaches ten, the natural limit of the term of its life. After reaching this age sheep are very likely to be injured by the exposures which do younger animals no harm. They are more liable to be attacked by disease, and if they live they will be likely to produce less wool and smaller lambs than they have done previously. We do not think it pays, except, perhaps, in special instances, to keep sheep after they are six years old.—*Exchange*.

## Books and Periodicals.

HARPER'S New Monthly Magazine for August opens with a poem on "Robert Burns," by H. W. Longfellow. Nora Perry also contributes a poem on "Henry of Navarre Before Paris." Philip O'Sullivan furnishes an interesting article entitled "The Happy Hunting Ground." W. H. Bishop gives a first paper on "Fish and Men in the Marine Islands," and Rebecca Harding Davis continues her account of the "By-paths to the Mountains." Mrs. Johnson's name of a story by F. R. Stockton. Moncure D. Conway tells of "A Martin Summer in the Garden of France." G. E. Chase describes a "Crucible Canoe and its Outfit." Emily Huntington Miller has "A Boat Song," and John Eaton Cooke narrates "A Boating Adventure." "Washington Square," by Henry James, Jun.; and "White Wings: A Yachting Romance," by William Black, are continued. "Mary Anerly," another novel, by R. D. Blackmore, is concluded. The Editor's "Easy Chair," his "Drawer," his "Literary," and his "Historical" Records are complete. The whole number is beautifully illustrated.

The subscription prices of Harper's Periodicals are as follows: "Magazine," \$4.00; "Weekly" and "Bazar," for one year, \$4.00 each; "Harper's Young People," \$1.50. Address Harper & Brothers, Franklin Square, N. Y.

THE STANDARD SERIES. Class A. 11. No. 32. June 29th, 1880. Mister Horn and His Friends; or Givers and Giving, by Mark Guy Pearse, author of "Daniel Quorn." "Sermons for Children," etc. Illustrated. (Printed without abridgement). Price, 15 cents. New York: I. K. Funk & Co., 10 & 12 Dey St.

THE STANDARD SERIES. Class H. 1. Grecian and Roman Classics. No. 33. July 6th, 1880. The Orations of Demosthenes, translated by Thomas Lealand. In two volumes. Vol. 1. (Printed without abridgement). Price, 20 cents. New York: I. K. Funk & Co., 10 & 12 Dey St.

THE PENN MONTHLY, devoted to Literature, Science, Art and Politics. July, 1880. Contents: The Month.—The English System of Taxation—Sir Wilfred Lawson and Local Option Laws—Amnesty for the French Communists—The Robert Raikes Centennial—Turkish Affairs—Sir A. T. Galt's Mission—The President Vetoes the Deputy Marshall's Bill—What did Congress Accomplish During the Last Session? The Chicago Convention—The Cincinnati Convention. The Philosophy of Cicero, B. F. Clark; The Campbellites or Disciples, John Dyer; The Three Climates of Geology, (third paper), C. B. Warring; "Herblich Thut Mich Erfreuen," Harriett K. Krauth; Educational Reform in France, J. P. L.; New Books. Published for the Penn Monthly Association, by Edward Stern & Co., Nos. 125 & 127 North Seventh St., Philadelphia. Terms, \$3.00 per annum; single numbers, 30 cts.

Every thing admitted to the Penn Monthly has merit. The literary standard is high, and the thoughts expressed are always such as to challenge intelligent people. It may be taken for granted therefore, that when any subject is announced it is well treated, and if any one wishes to have this statement confirmed, he need only get the July number of this "Monthly," and examine its pages. We are greatly pleased with Miss Krauth's translation of "HERZLICH TAU Mich Erfreuen," from Johann Walther, and are sorry it is too long for our columns.

LITTLE'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending July 10th and 17th respectively contain the following articles: The Development of Buddhism in India, Fortnightly; Suicide and the Reconstruction of Sheepfolds, Blackwood; What Shakespeare Learnt at School, and Diamonds, Natural and Artificial, Fraser; A Learned Lady of the Sixteenth Century, and The Sculptures on the Façade of St. Mark's, Venice, Macmillan; Henry David Thoreau, his Character and Opinions, Cornhill; College Life and the Empress of Russia, Pall Mall; Thoreau's Pity and Humor, Spectator; and for Fiction, "The Guinea Box," "Drunk in the Streets," the conclusion of "The Crook's Meg" and an instalment of "Adam and Eve," with the usual amount of poetry.

A new volume began with July 1st. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publisher offers to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Little & Co., Boston, are the publishers.



## The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,  
Rev. C. U. HEILMAN,  
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JULY 21, 1880.

### PROGRESS OF THE GALESBURG RULE.

What is known as the "Galesburg Rule," was adopted by the Grand Council of the Lutheran Church a few years ago as a kind of Utopian dream. It declared that Lutheran pulpits were for Lutheran ministers only, and Lutheran altars for Lutheran communicants only, and it was passed amidst trembling on the part of those who voted for it, and protests on the part of those who voted against it. Its learned author was obliged by stress of popular sentiment against it, even in his own denomination, to say that it was not to be enforced immediately, but looked forward to a kind of millennial glory, when the Christian world would be prepared to admit that the perfect truth was to be found in the Lutheran Church alone, and when that Church like Rome herself, could demand perfect submission to her teachings, as the only condition, of membership, and communion with the body of Christ.

Still this was regarded as a Christian standpoint and base of action, from which the members of the Council might work in bringing all things to the unity of the faith, and in ushering in the day when men would no longer say, "I am of Paul," or "I am of Apollos," but when all would say I am of—the Lutheran persuasion. The ground thus taken under the strong dissent of some, and the honest intention and the fiery zeal of others, has had its effect, and we are not at all surprised that attempts should be made to put the "rule" into practical operation. Every now and then this crops out, and we get marked copies of papers from brethren in our Church, who wonder why we do not get on our editorial "mad" about it, and blaze out like fury. To these inquiries we reply that there is nothing to get "mad" about; the phases often presented are simply farcical, and we can witness the procedure with the utmost composure. What may strike some persons as serious may be simply ludicrous to us, and we do not propose to inflict upon ourselves or upon our Church any wearing, debilitating wrath, on account of the action of the Grand Council of the Lutheran Church. Our pastors and people should keep cool in the midst of annoyance, especially as they can afford to sit still and see the Lutherans fight it out among themselves. The Galesburg rule, has no more force with us than a Bull of Leo XIII. would have; our consciences are not disturbed, and our hopes of heaven are not in the least endangered by it. Our self-respect no more allows us to get angry about it than if any number of men should determine not to invite us to the hospitality of their homes, simply because they have a right to choose their guests.

The Galesburg Rule we are sure is gaining strength within the limits of the Grand Council and has some secret sympathy outside of that body in the Lutheran Church. We hear upon good authority, of members of the Council who felt impelled by some influence to ask ministers of our Church to preach in their pulpits after the meeting at Galesburg, but have since declared their sorrow for it, and vowed that if they were forgiven they would be good boys hereafter. And there are many others who take good care not to violate the rule, although they are not bold enough to come out openly in its favor. Very well. Our ministers do not wish to go where they are not wanted, and our communicants will stay away from altars to which they are not welcome. Only let the responsibility rest where it belongs.

Occasionally we find some brother whose zeal outruns his knowledge, advocating the "Galesburg Rule," in high style. One of these men had a flaming article in the *Lutheran Standard* a short time ago, on "Union Funerals," in which he said:

"By union funerals we understand those which Lutheran pastors attend and at which they officiate in connection with ministers of other churches. Can or should Lutheran pastors participate in such a practice? We answer, most decidedly, no!"

In giving his reason for this, he argues that such practice is unscriptural. He divides all preachers into two classes, the "Lutheran" and the "Sectarian," and says they cannot be of "one mind." He complains that Lutheran doctrine has been deviated from and attacked, during such services, and cites this as a remarkable case of it, planting in the italics to where we put them: "We have even heard the doctrine of justification by faith alone rejected and condemned."

We do not of course know how that was; for careless preaching, which we do not defend, has prevailed among "sectarians," and tell it not in Gath, especially among Lutherans, who presume that they are doctrinally perfect. Possibly however, the *Standard's* correspondent has got things mixed. The "sectarian" preacher may have said, "faith without works is dead," or he may have taken his text from St. James ii. 24, which says: "Ye see then how that by works, a man is justified and not by faith only," and then he in all probability tried to show the relation of faith to works; but if he uttered any such expression as we have quoted from the Apostle, he may not have been Lutheran; for we can prove by Dr. Martin himself, that the whole epistle from which it is taken is a wisp of straw. The vehemence with which the Reformer once kicked St. James under the table is well known. Maybe the *Standard* man has not got farther than that in Lutheran Theology. But then again, the learned defender of the "Galesburg Rule" has declared the Lutheran doctrine to be in entire accord with the word of God, and the sectarian preacher may have thought he could not go astray by simply quoting the Bible.

However that may be, the *Standard's* correspondent, thinks this practice of engaging in funeral services must be broken up by Lutheran ministers. This is his conclusion:

"The Lutheran Church cannot unite with the sects; for, doing this, she would have to sacrifice her precious doctrines of Absolution, of the Lord's Supper, and other precious truths. The Lutheran Church is not the cause of the existing divisions, but those are who condemn her doctrines. The Lutheran Church then must avoid all pulpit and altar fellowship with other churches notwithstanding she may be stigmatized as 'selfish' and 'uncharitable.' She must avoid all unionism, or sham union, and she must in doctrine and practice, under all circumstances, stand upon the Augsburg Confession, which teaches, in accordance with the Word of God: 'This is sufficient for the true unity of the Christian Church, that the gospel is preached therein according to its pure intent and meaning, and that the Sacraments are administered in conformity with the Word of God.' Hence she must also attend to her funerals without fellowship with those who teach error."

The above will serve as a "specimen brick,"—show the kind of bricks which men with untimely mortar are putting into the wall that is to fence everybody out of the Lutheran Church. We started out to say something of the action of a Lutheran Synod upon this subject, as looked upon through Lutheran spectacles, but our article has already grown too long, and we must defer the matter until next week.

### POINTS WELL TAKEN.

The late General Conference of the Methodist Church, resolved to take a pledge from future candidates for the ministry not to use tobacco. The *Methodist* makes this action the text of the following remarks:

"Our readers have been informed that candidates for admission to annual conferences will hereafter be required to pledge themselves to abstain from the use of tobacco. This new departure

raises some special questions that may perplex the plain folk. All will agree that there are special reasons why ministers should not use tobacco. It is offensive to most of those who do not use it; and ministers are often brought into close proximity with delicate women, to whom a tobacco-laden breath is injurious. A venerable sinner with tobacco is in the habit of answering this argument by suggesting that anything which prevents such proximity is a blessing; but his joke does not take away the point of the argument. The questions that may perplex are these: Has the Church decided that in no case is tobacco a medicine? What will be the assumed duration of the pledge? Will the older ministers be ashamed to take a pledge from young ministers which they will not themselves take?

### WISE.

The Swedish Lutherans of Augustana Synod are wise. They say that while it is desirable to retain their native tongue in the preaching of the gospel and the catechization of the young, they cannot shut their eyes to the Anglicising tendency that is going on in America. To meet this state of affairs they have taken the following action, reported by a correspondent of the *Lutheran and Missionary*:

"Whilst in the country the mother language will generally be preferred in worship, even though the English be equally well understood, yet in cities our youth grow up often with a better knowledge of the English than of the Swedish, and in such cases catechization will have to be through the medium of the English, and divine services also, at least once every Lord's Day. The Synod, therefore, recommends such congregations to elect pastors who can preach in both languages; and that the question of service in English be considered and acted upon, in a proper manner, at the annual meeting of the members of the congregation."

### DR. BACON ON THE MAINE LAW.

Dr. Leonard W. Bacon is bringing the Maine Liquor Law to judgment in the columns of the *Independent*. Dr. Bacon, it is known, is himself a stalwart prohibitionist who wishes to subvert an end, and not defeat it by caviling, and yet his conclusion is, that the Maine Law has proved a most miserable failure. With him the question is one of morals, not of trade, and he shows that notwithstanding the statutes in regard to the liquor traffic, drunkenness is fearfully on the increase in the Pine-tree State. He cites such witnesses as Dr. Hamlin, who after a long lifetime of experience in various parts of the world, "never has seen so much drunkenness among both men and women anywhere as in Bangor the last few years." "A man," he says, "cannot go out after twelve o'clock in some streets without the risk of being insulted, if not assaulted by drunken men and women." The testimony of ministers of the gospel and others confirm this statement.

Dr. Bacon's article is racy, as witness the following, in which he meets the arguments of Neal Dow.

"We leave the question open between the parties as to whether the debaucheries of Bangor were a little more gross or a little less before 1879 than since; and we turn to the explanation offered by the Hon. Neal Dow. The condition of things which he describes under the term 'lingering secretly' is, he says, common to 'some of our larger towns and cities.' But you must not charge it to the Maine Law. Oh! no; it is perfectly explained in the case of Bangor, because Bangor is the seat of—a theological seminary and a lumber trade, and where there is a theological seminary and a lumber trade, you know, the Maine Law won't work. Perhaps that is the reason why 'prohibition' terminated in mere excess of riot in Connecticut, where there are three theological seminaries; and in Michigan, where the amount of lumber is very great. Perhaps the 'lingering secretly' at Augusta (where the mayor insisted that the grog-shops should close for a few days, until order was restored) is explained by the presence of a state-house and a saw-mill; and like failures elsewhere may be accounted for by the neighborhood of a

high-school and a turning lathe, or an orphan asylum and a blacksmith's shop. "I have no objection to 'taking up just one point, which, if true, is conclusive;' the point being 'that there is not a distillery, brewery, or wine factory in the state.' I have nothing to say in rejoinder but this: that if, after thirty years of such triumphant success, the condition of the principal towns of Maine is like what we find it to be in the case of Bangor, a philanthropist like General Dow had better try setting up a brewery or two, to see whether he cannot bring up the morals of his fellow-citizens to the average grade of towns in other states that have not enjoyed the blessings of 'prohibition.'"

Dr. Bacon's point of attack upon the Maine Law is, that instead of suppressing the liquor trade, it only makes a State monopoly out of it. The objection is a valid one, and the criticism will help to correct the evil.

### TWO APOSTLES.

The one, a servant of God, an apostle of Jesus Christ; the other, an infidel, a blasphemer of the holy name of God, an apostle of Satan, his emissary appointed by him to promote evil in the world.

The one is the great apostle, St. Paul; the other, we prefer not to name. We will simply call him the infidel. We wish to exhibit the contrast between the two, and thus show the high and noble spirit of Christianity on the one hand, and the degrading meanness of the unbelieving world spirit on the other.

These two representative men are preachers; and it is at the point where they preach from the same text we wish now to meet them, and hear what each has to say. The text is the question recorded in the Christian's Bible—"What must I do to be saved?" upon which St. Paul and the infidel, each, preach a sermon. St. Paul's is briefly comprehended in the admonition: "Believe on the Lord Jesus Christ, and thou shalt be saved." But the infidel's answer to that solemn question is altogether different. He says the Bible question is right enough, but that the Bible answer is all wrong. We will not take up space to give a synopsis of the infidel's sermon on that text of eternal importance, except to say, that it is throughout a most impudent and blasphemous attack on the only moral principles and the only religion that have stood the test of ages, and have satisfied the inward cravings of men of all times, nationalities and conditions.

The two sermons having been preached, let us take a look at the two preachers. For the principles contained in his answer to the Philippian jailer's question, St. Paul labored without any earthly recompense, in cold and heat, in perils on sea and land, enduring persecutions on every hand and in every place, sacrificing all his great earthly prospects for wealth, and renown, and temporal comfort, and crowning his labors with a martyr's death. But the infidel, with great humanitarian pretense, spreads himself on an easy, popular platform, without the least risk of being pelted with stones, but certain of being greeted with applause and roars of laughter, provoked by the miserable wit flung out against the holy apostle's answer to the great question: "What must I do to be saved?" And all for what? For a good round sum in cash!

What a contrast between the spirit of Christianity and the selfish spirit of the world! What a difference between the apostles of the one and of the other!

K.

### ATTEMPTED ASSASSINATION.

At noon on Tuesday of last week, as announced in several of our exchanges, S. S. Rickley, President of Capital City Bank, Columbus, Ohio, was shot through the forehead while standing at his desk, by Andrew Eichenberg, a German dyer, who immediately shot himself, dying almost instantly. Mr. Rickley, it is added, may live, but the chances are against him. The trouble grew out of Rickley's refusal to loan Eichenberg money.

We refer to this catastrophe, because Mr. Rickley is known to a large number of the ministry and membership of the Reformed Church. He graduated at Marshall College in 1843, and in the Theological Seminary at Mercersburg, Pa., in 1845. He was subsequently or-

dained to the work of the ministry, and labored for several years in Somerset, Ohio. He was laid aside by throat disease, after which he taught in different literary institutions for some years, and then removed to Columbus, Ohio, where he has been engaged in banking business for a number of years. His friends will anxiously await the result of his severe wound.

F.

### CATAWBA COLLEGE.

In the account of our trip to North Carolina in March last, we referred to this institution, giving some facts connected with its past history and present condition. We are now favored with a copy of the annual catalogue for 1879-80. From this we learn, that the college was established at Newton in 1851, and moved successfully forward until the breaking out of the civil war; when the very bright prospects of future growth and prosperity it had then reached, were suddenly blasted.

At the close of the war, the institution was revived under the title of Catawba High School, and has since been successfully carried on as such. The present is the fifteenth annual catalogue under its revived form, and it furnishes evidence of an encouraging degree of prosperity. One hundred and one students have been connected with it during the past year. The course of study mapped out is a good one, and the teachers employed are fully competent for the positions they fill. All true friends of education cannot but wish the institution the most ample success.

F.

### ALLENTOWN FEMALE COLLEGE.

We are in receipt of the annual catalogue of this institution for 1879-80. Sixty-five students have been connected with the institution during the past year. Of these, fifteen belonged to the Senior, ten to the Middle, and fifteen to the Junior Class, and twenty-five to the academic department. A few weeks ago, we noticed the annual commencement in this institution, and in the following number, gave some account of its origin and history. It is only necessary to add, that the institution is well worthy of the patronage it receives. Christian parents especially will find it an institution to which they can safely entrust the education of their daughters, assured that proper attention will, at the same time, be given to their morals. The institution should be more largely patronized, especially by such as reside outside of the city of Allentown.

F.

### Notes and Quotes.

A Western editor says:—"Some of our subscribers are trying to kill us with kindness—unremitting kindness." This same kindness is extended to nearly every periodical by those who think they are supporting a paper, when they are in fact only owing the printer.

It will be seen by a communication in another column, that Mr. H. K. Binkley has commenced his work in the Pittsburg Synod. He has already sent to the MESSENGER fifteen new subscribers from the Greensburg charge, Rev. J. W. Love, pastor. Before going thither he more than doubled the number of subscribers in the Tulpehocken charge, Rev. Dr. C. H. Leinbach, pastor, and in the Orbisonia charge, Rev. J. M. Schick, pastor.

The *Richmond Christian Advocate* seems to think Dr. Fowler will do better as a Missionary Secretary than in any other place. It is glad that such "sons of Shimei" as Drs. Newman and Fowler failed to reach the Bishop's chair, but thinks the latter will do well in stirring up the Methodists to missionary zeal. It says:—"Dr. Fowler has the rounded, rolling, and reiterative style, pleasing to the average crowd. It is the showery speech, interlaced with sunshine—the rainbow and bandanna pattern that tickles. He is an expert."

The first book ever printed in the Welsh language was not printed in Wales, but in London, in the year 1546,







## Youth's Department.

## AWAKE AT NIGHT.

In the dark and silent night,  
Little child, you need not fear,  
Just as much as in the light,  
God is near you—God is near!

Though the room be dark and lone,  
Though no moon be shining clear,  
You may say in gentle tone,  
"God is near me—God is near!"

If you feel afraid, or start  
At some sudden sound you hear,  
Keep this thought within your heart,  
"God is near me—God is near!"

He will guard you with His arm,  
He is your own Father dear;  
He will keep you safe from harm,  
God is near you—God is near!  
—Hymns for the Little Ones.

For the Messenger.

## STILL MORE ABOUT THE LITTLE PEOPLE AT WILLOW BROOK.

The next morning was so fine they could hardly start early enough for the woods. But there were first the lessons to say, short summer lessons, so they would not get out of the way of studying, and some morning duties, so that they too would know how to keep house some day; for no little girl ought to grow up without learning, little by little, how to attend to her own clothes and her brothers', keep her own bureau drawers nice and neat, and help her mamma in every way she can; then every one around her is happier, because it is right hard to be really happy and comfortable in a home that is not tidy, and where no one can find what they want just at the right time.

The little people of Willow Brook, were bright and cheery nearly all the time, for, beside the pleasant house, where, in spite of all she had to attend to, their mamma found time to have fresh flowers in the bright, orderly rooms, outside there were so many places where they could play or be busy at some pleasant thing.

Their mamma, like a real Maryland housekeeper, didn't leave everything to the servants; she knew that unless she attended to many things herself, the household would not move on right; and then she knew that servants get tired too, and if she directed things herself she could manage to let them have some time to rest, so with attending to the silver and glass, and doing a hundred things in and out the pantries every day, she was kept busy, and there were many things her little daughters could do, so somebody said one day, "Now, little ones, everybody is happier when they are busy, and it is so nice to be expected, if it is not by some one you love; then let work expect you each day. Suppose we all take the dairy off your mamma's thoughts, and attend to that." There was great glee over the idea, and every morning down they all trooped, to help skim the cream and do little things in the spring house, for there were generally pretty blanc mange moulds down there or Spanish cream and jellies, beside the butter and the butter crock to be kept well filled all the time with rosy, yellow cream.

The dairy looked like a picture. It was a small square white house, with a pointed brown roof, where the willows swept back and nearly hid it. It was the shadiest place all about, and had such cunning little windows way high up, and a porch under the low roof; no one knew what the porch was for—it all looked like a big baby house, and the spring kept bubbling up outside by the low stone wall that ran all around, while inside the water ran in one way and out the other at regular times, like all spring houses, and where it stood deep on the three sides the pails of milk were standing drawing cream and keeping cool.

It was easy enough to tell Rose's milk from Lily's, and she gave seven gallons a day. On the clean high shelves good things were kept fresh, and it was the pleasantest thing to sit in there skimming and look out through the open door up the avenue shining like so much silver, while the larks and robins gave their morning concert.

So after the dairy and everything was

attended to, they started that morning for the honeysuckle woods that begins where the old lime-kiln stands, just half way between Willow Brook and the railway station, which is, besides, a country store and post-office; so as somebody had a letter she wanted to carry along the bright roadside to the mail, they went first to the station.

As they all stepped into the store, "What kind?" said Dora. "Sticks," said Harry. What could that mean, thought somebody, as she lifted her eyes and said, "Will you please mail my letter this morning?" Then she saw two jars coming down from the shelves, not by themselves, but the man lifting them; off came the tin tops, and the mint and sassafras were soon wrapped in brown paper and paid for. Now, the candy was not very fresh, and there were only a few glass jars of it, and the only other good things were some ginger crackers and a glass bowl of lemons on the counter, but that candy! It was better than the best bon-bons in Baltimore, for after all it isn't what things are that makes them taste right always; half the time it is what you are and the way you feel makes the taste. The children were happy, and everything made them happier; so, munching the striped candy, laughing and chattering, they started back towards the woods.

When Harry saw the honeysuckle just like a pink veil thrown over the woods, he threw off his hat and shouted, "Come on, come on, wreaths for the queen." O how the woods did look! There was no end to the beautiful clusters, and after whole armfuls had been pulled and twisted into wreaths and bunched together, they made a circle around an old stump, on which they placed somebody, and sang while they carried and threw down their flowers.

Harry pulled a long blossoming branch and marched ahead, leading the procession down along by the fields where the wheat and oats were ripening. Some workmen following a plough stood still while the gay troop went by, carrying their flowers and singing a happy chorus, and somebody was so glad to know they were happy and hadn't anything to trouble them.

Alice was the thoughtful one, and if anything was wrong about any one's dress, or anything dropped, she was the first to see it and attend to it, and how she could climb! When the willow tree was reached, she sprang up the branches like a squirrel, and perched in such comfortable, pretty places, and looked as though she belonged there. Then her dress was generally pink as her cheeks, and when the sunlight fell over all that, and the leaves too, it was worth seeing.

She and Harry and baby were all going away the next day, so everybody got to feeling rather badly, for how could they do without Harry, going along under his wide hat, so straight and strong in his steps, with such nice honest shoulders and kind ways. Who would find the new nests or catch so many fire-flies in the evenings? What Dora would do nobody could tell, for wherever you saw Dora, there was Harry; and one day when his feelings were hurt and he went up the woods, only Dora could bring him back, calling "Harry, Harry, I want you!" Towards twelve o'clock the willow grew so sunny always, they changed to the wooden seats by the bridge, everybody liked to crowd up close to the fairy tales, so there was room for Harry only to sit on the back, and look when you would Harry was right behind Dora. They were the best of friends. Dora knew just how to take him, and she understood how to keep from worrying him, and one great thing she always felt sorry when anything went wrong, and could not help taking his part.

And so when Harry found new nests, or caught a fish, or found fresh flowers he thought first of all of her, and you could hear him all about the place, "O, Dora, come see," and then it would be "Harry, Harry, come here."

Somebody felt very, very sorry to have Harry go, he was so manly to her too, and took care of her so nicely, always stepping aside for her to pass, and helping her over the brook, and in the tree,

and following her about. He wouldn't let a bee come anywhere near her, and watched about everything.

And there was the baby, every one would miss her, she was the light of the whole place, and when somebody would walk back from the station, would come running down to the gate, her curls flying, and spring into her arms and hold her tight and kiss her ever so many times.

She seemed made to be in some one's arms all the time; such a little darling, and she was just taking her first lessons in sewing and was so pleased with the needle coming in and out that she would sit by somebody an hour at a time and say now and then, "Jes, baby 'ove to cho," and rap at the door and say, "Et baby in, baby cho."

That evening when they all came up to bring somebody flowers, as they always did, to wear in her hair and dress, sticking little bunches in the key-hole and around the door, she told them how sorry she would be when they went away, and how she would miss the three little bunches of flowers in the evenings out of the soil, and thanked them for all the sweet little ways that had done her so much good, hoping they would have a happy summer.

"But," said Harry, "you won't miss me so much, for Arthur and Gordon are coming to-morrow, and they'll take my place." "Harry," said somebody, gravely, lifting up his chin and looking right down in his face, "I may like Arthur and Gordon ever so much, but I never let any one take the place of someone else, and I'll not forget you, if a hundred boys come to-morrow."

Now Gordon and Arthur were two cousins coming out from the city to spend some time.

## LYING WITH THE FINGER.

A little boy, for a trick, pointed with his finger to the wrong road, when a man asked him which way the doctor went. As a result the man missed the doctor; and his little boy died, because the doctor came too late to take a fish-bone from his throat. At the funeral the minister said "that the boy was killed by a lie which another boy told with his finger." Suppose that the boy did not know the mischief he did. Of course nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun; but it was fun that cost somebody a great deal, and, if he ever heard the results of it, he must have felt guilty of doing a man and wicked thing. We ought never to trifle with the truth.—*Illustrated Christian Weekly.*

## THE IBEX.

The ibex, or steinbok, is an Alpine animal remarkable for the development of its horns, which are sometimes more than three feet in length, and of such extraordinary dimensions that they appear to a casual observer to be peculiarly unsuitable for a quadruped which traverses the craggy regions of Alpine precipices. Some writers say that these enormous horns are employed by their owners as "buffers," by which the force of a fall may be broken; and that the animal, when leaping from a great height, will alight on its horns, and by their elastic strength be guarded from the severity of a shock that would instantly kill any animal not so defended. This statement, however, is but little credited.

To hunt the ibex successfully is as hard a matter as hunting the chamois, for the ibex is to the full as wary and active an animal, and is sometimes apt to turn the tables on its pursuer, and assume the offensive. Should the hunter approach too near the ibex, the animal will, as if suddenly urged by the reckless courage of despair, dash boldly forward at its foe, and strike him from the precipitous rock over which he is forced to pass. The difficulty of the chase is further increased by the fact that the ibex is an animal of remarkable powers of endurance, and is capable of abstaining from food or water for a considerable time.

It lives in little bands of five or ten in

number, each troop being under command of an old male, and preserving admirable order among themselves. Their sentinel is ever on the watch, and at the slightest suspicious sound, scent, or object, the warning whistle is blown down, and the whole troop make instantly for the highest attainable point.—*Harper's Young People.*

## THE ANT ARMY.

The great traveler, Dr. Livingstone, saw an immense ant-hill in Central Africa over twenty feet high, and a great tree growing out of the top of it, several hundred feet high. Now this was all built by little workers.

Dr. Wood, the naturalist, tells us that there is a race of very small ants in Africa that travel in great armies, covering several miles, and that as they go, every living creature flies before them. The elephant rushes off into the wilderness; the lion, that flies from nothing else, plunges into the forest with a cry of terror. He well knows that if he once got into that crowd he would never get out. Millions and millions of little teeth would fasten upon him, and millions more would surround him on every side, and devour every fragment of his flesh. The most powerful wild beast of Africa, the king of that great forest, is a little ant. The secret of his power lies in one little word—"union"—the union of a great multitude of little beings, all moving together.

Dear children, you are small and young, and can give but little at a time; but, if you will unite your hearts and hands for Christ, the devil—that old serpent and destroying lion, who is devouring so many little ones in Africa—will fly from you.

There are six millions of you in the Sabbath-schools of America; and five cents a month from each of you would make twice as much money as all the churches of America give for foreign missions. I know a good many boys and girls who every month get up a missionary band, out of the pennies of their own pocket and their little friends. One brought seven dollars lately, which he had raised himself. Who will organize the first band of Missionary Ants?—*The Gospel in All Lands.*

## TIM'S DAISIES.

He was only a little "street Arab!" Ragged and friendless? Ah yes! Unused to life's sunniest pathway, Unused to its love and caress; For she who had loved him—the mother Whose arms round him once, long ago, Had clasped themselves closely—all winter Had lain 'neath the beautiful snow.

But the months passed away and the spring-time Came on with its bud and its bloom, And the zephyrs of May, softly blowing, Scattered far o'er the earth their perfume. And then came a day dawning brightly When soldiers brought flowers to spread, With love and with honor so loyal, O'er the graves of the hero-dead.

And poor little Tim, sadly thinking Of his loved one, whose grave was unknown, Wandered there 'neath the pleasant spring sunshine, With tears in his eyes, all alone; And he gathered the pretty white daisies, For no other flower had he, And on the dear grave of his mother He scattered them tenderly.

Only the simple white daisies! Only the tears falling fast! Only a boy's sad heart yearning For mother's caresses long past! Oh, fair were the buds and the blossoms Laid over the soldier-dead! But as loyal and sweet were Tim's daisies Over his mother's low bed.

—*Youth's Companion.*

## TRUTHS FOR SIXTEEN-YEAR-OLD MEN.

Remember, my son, that the world is older than you are by several years; that for thousands of years it has been so full of smart and better young men than yourself, that their feet stuck out of the dormer windows; that when they died the old globe went whirling on, and not one man out of ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can, without blowing the packing out of your cylinder-heads; shed the light of your wisdom

abroad in the world, but don't dazzle people with it, and do not imagine a thing is so simple because you say it is. Do not be too sorry for your father because he knows so much less than you do. Remember the reply of Dr. Wayland to the student of Brown University who said it was an easy enough thing to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. And we never heard that the young man made any; not more than two or three, anyhow. The world has great need of young men, but no greater need than young men have of it. Your clothes fit you better than your father's fit him; they cost more money; they are more stylish; your moustache is neater, the cut of your hair is better, and you are prettier, oh, far prettier than "pa." But, young man, the old gentleman gets the biggest salary, and his homely, scrambling signature on the business end of the check will drain more money out of the bank in five minutes than you could get out with a ream of paper and a copperplate signature in six months.

Young men are useful, and they are ornamental, and we all love them, and we could not engineer a picnic successfully without them. But they are no novelties, my son. Oh, no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out; but do not be so fresh that you will have to be put away to keep from spoiling. Do not be afraid that your merit will not be discovered. People all over the world are hunting for you, and if you are worth finding they will find you. A diamond is not so easily found as a quartz pebble, but some people search for it all the more intently.—*Burlington Hawkeye.*

## Pleasantries.

When one is digging clams, is he fishing or is he engaged in agricultural pursuits?

It is about an even thing between man and the orange peel. Sometimes the man throws the orange peel into the gutter, and sometimes the orange peel throws the man into the gutter.—*All Sorts.*

A Sacramento girl was guilty of a mean trick the other day, the relation of which will cause the blood of every mother in the land to curdle with horror. She eloped with her objectionable lover the same day her mother was enamelled, and as the latter was compelled to remain shut up three days or else crack all over, the couple managed to get away without pursuit.

"Well, Father Brown, how did you like my sermon yesterday?" asked a young preacher. "Ye see, parson," was the reply, "I haven't a fair chance at them sermons of yours. I'm an old man now and have to set pretty well back to the stove; and there's old Miss Smithie, Widder Taff 'n Rylan's darters 'n Nabb Birt 'd all the rest sitting in front of me with their mouths wide open a swallerin' down all the best of the sermon, 'n what gets down to me is putty poor stuff, parson, putty poor stuff."

There is a tramp who haunts the east end of Galveston who has got it down fine. He has reduced it to a perfect system. He has his regular customers, so to speak. He knocked at the door of a house. The owner came out. As soon as he saw the tramp he said:—"Now, look here, last week I gave you a nickel to stay away for ten days, and here you are back again." The tramp put his hand to his forehead and was lost in thought for several minutes. Then he said, "You are right, Colonel. Your regular assessment is not due yet for a week. When I get back to my counting-room I'll pay off my head book-keeper and discharge him. He has neglected to give you the proper credit on the ledger." "Well, go on, now." "All right, Colonel, this is not a professional call; it is only complimentary. No extra charge."



## Religious Intelligence.

## Home.

The Methodist Episcopal Church spends \$10,000 annually in missionary work among the Chinese in San Francisco.

New Jersey is a strong Presbyterian State. It contains a Synod of eight presbyteries, 361 ministers, 267 churches, 46,207 church members, and 50,000 Sunday scholars in Presbyterian schools. The people contribute large sums for congregational and benevolent purposes—\$650,000 for the former and \$178,000 for the latter in a year.

At a recent meeting of the American Sunday-school Union in Philadelphia, Dean Howson said he had been specially impressed with three things: 1. The remarkable method and system, so characteristic of America which has been applied to the Sunday-school work. 2. The happy spirit of co-operation which is manifested among all classes. 3. The wonderful efficiency of the American Sunday-school Union in pioneer work.

The Universalist National Convention has paid out \$68,210 to educate theological students during the generation that it has been engaged in this work. It spends \$2,700 a year in missionary work, its only foreign mission being a small station in Scotland, in which Mrs. C. A. Soule, of this country, ministers, and to which they send \$645. The annual receipts of the Convention foot up to \$18,990, the payments \$10,780, and the treasury is in debt \$15,120, pledges for which to the amount of \$10,000 have been given.

During the last twenty years the United Presbyterian Church in this country has added to its number of communicants over 25,000. There were then 408 ministers, now 675; then 634 congregations, now 789; then 44 stations, now 65; then 55,547 communicants, now 80,692; then 21,209 Sunday-school scholars, now 73,114; then contributions to foreign missions, \$8,574, now \$36,290; then average yearly contribution per member for all purposes \$4.31, now \$10.35.

The Board of Managers of the American Bible Society have considered the question of publishing the new version of the Scriptures, and decided that they cannot do so under their constitution, and ought not to do so if they could, until it is approved by the general public. They point out, however, that the restriction may be removed by a change of the constitution at an annual meeting of the society, on a recommendation of the Board of Managers, if the revision should command favor.

A depreciation in the value of the farms has marked the advance of Romanism in New England, and especially Massachusetts. Where the Irish Roman Catholics have supplanted the thrifty and industrious "Yankee"—as in Berkshire and other counties in Massachusetts—slovenness has given place to tidiness, and squalor to thrift. Not only so, but farms there which thirty years ago easily brought from \$50 to \$200 an acre, can be had for from \$20 to \$100. Wherever the farmers are Irish Roman Catholics, as a rule the land is cheap, the farms have deteriorated in quality, and society has traveled backward.

## Abroad.

Thirty-eight Maoris of New Zealand have been introduced to the ministry of the Episcopal missions in that country. They are commended as faithful men.

Some notion of the extent to which communion wafers are used in the Church of England may be obtained from the fact that one sisterhood alone made and sold 607,460 last year.

There are in France 35,387,703 Roman Catholics, 467,531 Calvinists, 80,117 Lutherans, 33,119 other Protestants, 50,000 Jews, and 90,000 persons who cannot be religiously classed.

The London Society for Promoting Christianity among the Jews reports a decrease of \$5,000 in its year's income. Thirteen proselytes were baptized during the year at the mission chapel in London.

The Lutheran Home for deaconesses in Darmstadt has become an important sisterhood, having 103 deaconesses, novices, and probationers. Nine of its members are at work in the German Hospital, London.

Missionary effort would appear to have paid in Burmah. There are at the present time 350 Christian churches in that country, and nine-tenths of the work of evangelization being done is in the hands of native teachers.

The popular vote in the canton of Geneva, Switzerland, on the law for the separation of Church and State, has resulted in the rejection of the measure, 9,306 votes being cast against it and 4,064 for it. The number of voters on the rolls of the canton is 17,451.

The Nonconformists in the British Parliament are classified as follows: Congregationalists, 23; Baptists, 7; Wesleyan Methodists, 9; Calvinistic Methodists, 3; Unitarians, 19; Presbyterians, 29; Friends, 17; Roman Catholics, 48; Jews, 5; others in favor of disestablishment, 34.

The Church in India will soon become self-supporting. There are now four hundred native preachers, many of whom receive their support in whole or in part from the native Church. The contributions last year averaged more than one dollar per member. These poor Christians rebuke us by their liberality.

The Shah of Persia has informed Rev. J. L. Potter, missionary of the Presbyterian Church, through the British Minister at Teheran, that he objects to him giving religious instruction to Mussulmans; that if he continues to do this he will not be permitted to reside there, and Mussulmans attending meetings held by him will be arrested.

## RESULTS OF VIVISECTION.

## INTERESTING EXPERIMENTS.

From the New York Tribune.

A series of highly interesting experiments with dogs has been lately made by Prof. Mott, and in the *Scientific American* of Feb. 7th, a detailed account is given. The disclosures are so unpleasant and startling, coming home, as they do, to every one, that we believe they should be given the greatest publicity. The effort Dr. Mott is making to purify our articles of kitchen use should receive the support of every thinking man and woman. There has been too much indifference on this subject—an indifference that has resulted in Americans earning the title of "a race of dyspeptics." Poison year after year is introduced into the stomach with a criminal disregard to consequences that is appalling. If every purveyor of domestic supplies will carefully consider the result of Dr. Mott's experiments, as detailed in the *Scientific American*, one of the greatest, if not the greatest, of these evils will be corrected.

Dr. Mott says: "The introduction of alum in flour, for various purposes, has been a trick of the baker for the past 100 years. Fortunately for society, its introduction is limited now to a few unscrupulous bakers. In England, France and Germany it is an offense punishable by fine and imprisonment to use alum in any connection with articles of food. It should be so in America."

The Royal Baking Powder Company, of this city, a long-established corporation, celebrated for the absolute purity of their goods, some time ago commenced a vigorous warfare against many of their competitors who were indulging in hurtful adulteration. The contest excited great interest in scientific circles, in which Prof. Angell, Dr. Mott, and other leading lights took a very prominent part. The experiments of Dr. Mott are a result of this discussion, and go to prove conclusively that the most dangerous adulteration that a community has to guard against is alum in baking powder. In his paper, the Doctor says: "It was with difficulty I found a suitable place to conduct the experiments so that the animals would not disturb the neighborhood, but, through the courtesy of the Commissioner of the Dept. of Agriculture, I secured a shed on their premises, foot of Sixteenth street and East River. This shed I had completely remodeled into a suitable house, having the dimensions of about 16x14x12 feet. Sixteen stalls were made inside, having the dimensions of 3x2x2½ feet. The bottom of each compartment was covered with straw, making a pleasant bed for the dogs. I then secured 16 dogs from the Pound, which were all carefully examined to see if they were in a perfect state of health. None but the strong, healthy dogs were selected. The breed, age, food, color, and weight of every dog was carefully noted. Each dog was then confined to a stall and securely chained, and they all received a number, from 1 to 16. I commenced my experiments on the 9th of September, and finished Dec. 31. My assistant was with the dogs from morning until night, and never left the animals without first securely bolting and locking the dog-house. No stranger was allowed to enter the house unaccompanied either by myself or my assistant, and the dogs never received a mouthful of food or anything else from any one except from my assistant or myself. I will now detail the result of my experiments: "Dog No. 1—Breed of dog, coach. Age, 1 year. Health, perfect. Food, bread and crackers. Color, spotted black and white. Weight, 35 pounds. To this dog, on the morning of the 9th of September, was given eight biscuits at 5.10 o'clock. The biscuit were made by myself as follows: One quart sifted flour, 20 teaspoons alum baking powder, 2 cups water, 1 tablespoon butter, 22 biscuits made, weighing 27 ounces; time of baking, 20 minutes. "At 11.30, just three hours and twenty minutes, the dog was taken very sick, vomiting profusely; his vim and brightness of eye had departed, and he trembled considerably in his limbs. Experiments were then made upon three dogs with biscuits containing only 10 teaspoons of alum baking powder. The result indicated that some animals are more liable to yield to the effects of poisonous substances than others are. When, on the other hand, three other dogs were fed with biscuits made with pure cream of tartar baking powder, no ill effects were experienced. They ate and ate with an evident relish, day after day, and even whined for more. It was next necessary to discover what effect alum has on the solvent power of the gastric juice. In order to obtain some pure gastric juice, a curious device was resorted to. Dr. Mott sent several dogs to Prof. Arnold, Medical Department of the University of New York, who inserted a small metallic tube directly through the skin and into the stomach of each one of them, when the dogs were in a perfectly healthy condition. Prof. Arnold sent to Dr. Mott some gastric juice, which was produced by tickling the lining of the stomach of the dogs with a feather or glass rod, which caused the gastric juice to flow out of the tube into a receptacle placed underneath the dog to receive it. Dr. Mott, aided by Prof. Schedler, then began some experiments with the four samples of gastric juice, which he had received from Prof. Arnold, to discover the effect of the gastric juice in which alum had been dissolved upon fibrine, a white, very easily digested substance, having a basis of coagulated blood. The fibrine was imperfectly digested, and the experiments were very important, as showing that alum can check the digestion of so easily digested a substance as fibrine. They indicate, therefore, how dangerous it is to introduce these two salts into our stomachs, if we do not wish to excite indigestion and dyspepsia. Further experiments showed that the digestive power of the gastric juice is entirely destroyed by alum, so far as its power of dissolving the more indigestible substances, like the boiled white of an egg, is concerned. Dr. Mott then determined to learn whether alumina could be found in the various organs of the body if a dog was fed with hydrate of alumina. He found a considerable quantity of the stuff in the blood, liver, kidneys, and heart. The Doctor goes on to describe the different symptoms exhibited by these dogs as they passed through almost every phase of animal agony until they were left in a complete state of physical prostration. To those especially interested in the details of this subject the article in the *Scientific American* supplement will give most complete information, and we will spare the sympathetic reader the account of the sufferings of these dumb brutes. Dr. Mott's conclusions, after making these experiments, are of vital interest to every one who either makes or eats bread, and therefore concern all. "These experiments," said he recently, while speaking before the American Chemical Society, "clearly demonstrate that the salts left in the biscuit when a cream of tartar baking powder is used are perfectly harmless, but when an alum baking powder is used are very dangerous, for in every case where dogs were fed on biscuits made with such powders the dogs were made very sick, causing them to vomit profusely, lose all energy, and show weakness in their limbs."

It is a clear and triumphant corroboration of the assertions of the Royal Baking Powder Company, and entitles them to the gratitude and support of the community they are endeavoring to protect. As they claim, and Dr. Mott has shown, bread of alum is totally unfit for human or animal food. 'Tis true, in the bread of domestic consumption there may not be as large a proportion of baking powders as was in the bread used by Dr. Mott, and that accounts for the fact that the symptoms in the reader are not so well defined as they were in the experiments in question. How many there are of our immediate friends suffering from this evil, scientific investigation will alone reveal; but many a lingering and suffering invalid, with no defined idea of his trouble, can easily trace it to its source by stopping the use of alum powders, substituting some brand like the Royal Baking Powder, whose manufacturers have a competent chemist in their exclusive employ, who rigidly analyzes every ingredient before its incorporation into their powder. The old cry of "honesty being the best policy" may be worn threadbare, but its truth will hold forever, and while adulterations and short weights abound, it is a pleasure to see at least one in the trade strenuously endeavoring to give full weights and pure goods.

## Clothing.

There is in Philadelphia a clothing-house that began a good many years ago to do a peculiar business. It marked goods in plain figures, and described them in plain letters; its prices were absolute, its descriptions were true. People had full knowledge of what they were buying there, and yet if afterward they were sorry they had bought, they could go back the next day and exchange for something else, or, if they liked, get their money back. It was a safe place to get clothes; it was a safe place to leave money.

People liked that house. It grew, and grew, and grew, until it became a great house. To-day it is the largest clothing-house anywhere; and it keeps up the old practices: no secrets about what its clothes are made of, one price, and the money back if the buyer wants it. Of course, it uses all grades of cloths that are worth using, and makes all grades of clothing that are worth making; for it serves all sorts of people.

Those at all familiar with Philadelphia already know that we are speaking of OAK HALL, the original of the WANAMAKER STORES. There has been great improvement in ready-made clothing in nineteen years; and OAK HALL has taken the lead equally in economy, reliability, and rapidity of production; in the quality of finished work; and in the development of a method of business having for its first object the satisfaction of customers.

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## SUNSHINE.

We have on hand a number of copies of "Sunshine" for 1879, bound in half morocco, price 50c., including postage.

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We would also call the attention of Sunday School Superintendents to this valuable little work, which is meeting with such a marked degree of success. Although only in its second edition, its circulation thus far has exceeded our expectations.

There is hardly a school within the bounds of our denomination that is not able to take it, either for the whole year, or a portion, which many are doing at this time. One of the features which has made it so popular is that it is so issued that it can be distributed every Sunday to the little ones, and another is the simplicity with which the editor has endeavored to present it.

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## General News.

## HOME.

St. Louis had in 1879, 53 flourishing kindergartens, with about 4000 pupils, 130 paid teachers, and 65 volunteer assistants. The entire cost for the year was a little over \$20,000, \$5.70 for each pupil.

During June the Philadelphia mint coined 3,731,940 pieces of the value of \$3,434,266, including 1,000,500 silver dollars. The coinage for the fiscal year is: Gold \$27,639,445, silver \$15,194,437, minor \$269,972, total \$43,103,854.

The kidnapped children of Andrew Sammis, of Babylon, L. I., were found in the possession of George Walton on Thursday night. Walton says he "merely took the children berrying," but it is thought their parents will prosecute him for abduction.

Forest fires continue in New Brunswick, along the line of the St. John and Maine and the European and North American Railways. A bridge of nineteen spans, between Cork and Harvey stations, was burned on Wednesday night, but was repaired Thursday morning.

It is announced that a World's Fair of sheep, wool and wool products, under the auspices of the Pennsylvania State Agricultural Society, is to be opened in Philadelphia, Sept. 21, immediately after the State Fair, thus making the two exhibitions continuous, with an aggregate of prizes amounting to \$40,000, of which \$6500 is for sheep, and \$4000 for wool, wool products, and "other manufacturing goods."

Heavy storms visited many sections of the country on Friday last. At Hugo, on the Kansas and Pacific R. R., ten cars of freight were swept away by the flood and the people had to get on the roofs of houses for safety. At Hanover, N. H., a whirlwind did much damage. The track of the tornado was a mile wide, many houses were demolished. Four persons were injured. In South Chester, Delaware county, Pa., 35 houses were unroofed, and seven dwellings in the course of erection were thrown down. A man named Boulder was severely injured by the falling of a shutter, and a stage driver was also seriously injured by the capsizing of his stage. The storm took a northeasterly course, and had a very narrow track.

## FOREIGN.

A terrible explosion occurred in the South Wales Colliery Company's vein pit on the 15th inst. One hundred and twenty-eight men were in the pit, and there is no hope that any of them escaped.

The 14th of July is to the French, what the 4th is to us Americans. On that day the anniversary of the destruction of the Bastille is celebrated, and this year the event was marked by special demonstrations in Paris. Almost everywhere the French were jubilant. In Constantinople the Catholic priests refused to sing the *Te Deum* in honor of the fête, but the Greek clergy did it in their stead.

The new Amnesty bill voted by the French Chamber of Deputies consists of a single clause, as follows: "All persons condemned for participating in the insurrections of 1870 and 1871, and who shall have been pardoned up to July 14, 1880, shall be considered as amnestied." As the Government intend to pardon all without exception, this bill is the same in effect as the one the Senate rejected. In the Senate Premier de Freycinet introduced the Amnesty Bill as it was adopted by the Chamber of Deputies. The bill was referred to a Committee, which assembled immediately to report upon it.

## THE MARKETS.

Philadelphia, July 17, 1880.

[The prices here given are wholesale.]

**FLOUR.**—Small sales of superfine at \$2.50@3; Western and Pennsylvania extras at \$3@3.50; 100 barrels Minnesota extras, good, at \$5.75; 100 barrels do., choice, at \$6; do. do., straight, at \$6.25@6.75; 100 barrels Pennsylvania extra family, good, at \$5; 500 barrels do. do., choice, at \$5.25; 200 barrels Ohio do. do., choice, at \$6; 100 barrels do. do., high grade, at \$6.25; 100 barrels Michigan do. do., good, at \$5.50; 100 barrels patents, Minnesota, at \$6, and 100 barrels do., winter, at \$7.25. Rye Flour is steady; small sales at \$4.25 per barrel. Corn Meal—Nothing doing.

**WHEAT.**—Sales of 1,400 bushels rejected, in grain depot, at \$1.05@1.07; 8,000 bushels Delaware and Maryland red, at \$1.14; 1,200 bushels do. do., on dock, at \$1.09@1.11; 2,800 bushels No. 2 red, elevator, at \$1.14; 2,000 bushels do. do., on secret terms, and 5,000 bushels do., July, at \$1.14. At the close of the second call \$1.14 was bid and 1,143 asked for car lots of No. 2 red, in elevator. 15,000 bushels No. 2 red sold at \$1.14, July. The closing rates were as follows: No. 2 red, July, \$1.13 bid, \$1.14 asked; do. do., August, \$1.09 bid, \$1.09 asked; do. do., September, \$1.09 bid, \$1.10 asked; do. do., October, \$1.10 bid, \$1.10 asked. Stock in elevators, 176,279 bushels.

Rye is steady but quiet at 70c. per bushel for new and 82c. for old Pennsylvania.

**CORN.**—Prices of July deliveries and of forward months advanced 3c. per bushel. Sales of 1,400 bushels Western, Pennsylvania and Southern yellow, track and grain depot, part at Richmond, at 49¢@49½¢; 5,000 bushels rejected at 48¢@48½¢; 800 bushels steamer at 48c. At the close of the second call 48½c. was bid and 49c. asked for car lots of sail mixed in elevator. The closing rates were as follows: Sail mixed—July, 48c. bid, 49c. asked; August, 49c. bid, 50c. asked; September, 50c. bid, 50½c. asked; October, 50c. bid, 51c. asked. Stock in elevators, 1,128,969 bushels.

**OATS.**—Sales of 5,000 bushels, including No. 1 white, at 43c.; No. 2 do. at 42c.; No. 3 do. at 38¢@40c.; rejected at 35¢@36c., and mixed at 36c. Stock, 110,000 bushels. At the open Board they were steady, closing as follows: 41c. bid and 40c. asked for No. 2 white July; 34c. bid and 36c. asked for do. August, and 34c. bid and 36c. asked for do. September.

**GROCERIES.**—Coffee was less active and barely steady, with sales of 200 bags low grade to good Rio at 11½¢@15½¢; 75 bags fair to good Maracaibo at 15½¢@16c.; 150 bags fair to prime Laguayra at 15¢@15½c., and 75 mats good Java at 22c. Raw Sugars were quiet and steady at 7 1/16¢@7 1/8¢ for fair to good refining muscovados. Refined Sugars were fairly active and firm at 10c. for out loaf; 10½c. for crushed and powdered; 10c. for granulated, and 9½c. mould A. Molasses was quiet at 35¢@37c. for 50 test, as to quality. Rice was nominal at 61¢@73c. for common to choice Carolinas.

**PROVISIONS.**—We quote Mess Pork at \$13.50@14; shoulders in salt at 5c.; do. smoked, 5½¢@5½c.; pickled bellies at 7c.; No. 2 do. at 42c.; No. 3 do. at 38¢@40c.; loose butchers' Lard 65¢@7c.; prime steam do., 77¢@78c.; city kettle refined do. at 72¢@75c. Beef Hams at \$21.50@22; smoked do. 11¢@12c.; sweet pickled Hams, 8¢@9c., as to average, extra India Mess Beef, \$16, f. o. b. family, \$11.50; packet do., \$10.50. City Tallow at 6 1/16¢.

**BUTTER.**—We quote creamery extras at 25c., with occasional sales at 26c.; do. good to choice, 22¢@24c.; imitation creamery, 15¢@18c., as to quality; Bradford tubs, extras, 23c.; York State tubs, extras, 23c.; fair to good, 19¢@21c.; Western dairy, fancy, 19¢@20c.—Little of this kind here; do. fair to good, at 15¢@15c.; factory packed, 13¢@15c., as to quality; common grades, 8¢@9c. Rolls 9¢@12c. Prints—Fancy at 30¢@32c.; do. first at 25¢@28c.; do. seconds at 15¢@22c. Eggs.—We quote near by fresh brands at 14c., with sales up to 14¢@15c. for comparatively small

lots. Western ranged from 12 to 13c., as to quality, with 13c. the average wholesale rates for good marks. **CHEESE.**—We quote New York factory choice at 9c.; do., fair to good, 8¢@8½c.; do., half skims, 6½¢@7c.; Ohio, flat, fine, 8c.; do., fair to good, 7¢@7½c.; skims, 3¢@6c., as to quality.

**LIVE POULTRY.**—We quote young Chickens at 14¢@16c., and old do. at 12¢@13c., as to quality.

**HAY AND STRAW.**—We quote choice North Pennsylvania Timothy Hay at \$25@26; prime Western and York State do. at \$22@23; fair and choice mixed do. at \$20@22. Rye Straw at \$23@24 for old and \$21 for new; oat do. at \$12@14, and wheat do. at \$12@13 per ton.

**SEEDS.**—There was no movement in Clover or Timothy in round lots, but a good jobbing trade in the former at 74¢@8c. for good to prime, and in the latter at \$3 for prime. Flax was nominal at \$1.30.

**FEED** was in good demand and firmer; 6 cars winter Bran sold at \$16@16.25, and 1 of spring do. at \$16.25 per ton.

**THE OLD RELIABLE.**—Book keepers, Clerks, and Business Assistants wanted. C. G. Swensberg, Principal and Proprietor of the Grand Rapids Business College and Practical Training School, says that the calls upon him for competent help in the various lines of business, exceed the supply. Young men will naturally seek an institution whose graduates are in constant demand.

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